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THE RED MAN

VOLUME 1

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THE INDIAN CRAFTSMAN

FEBRUARY, '09



THE CARLISLE INDIAN PRESS
U. S. INDIAN SCHOOL, CARLISLE, PA.

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Indian Crafts Dept.

Carlisle Indian School



A magazine not only *about*
Indians, but mainly
by Indians

183313

The Indian Craftsman

A Magazine by Indians

Published by the Carlisle Indian School

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THE INDIAN CRAFTSMAN



The Improvements at Carlisle Indian School: *By the Superintendent*



IN SPEAKING of the changes and improvements which are being made at the Carlisle School, I should preface my remarks by informing you that nothing of a reckless nature is being attempted. Our aim is simply to develop the school along natural lines. Nor do I wish to convey the impression

that there has not been much good done by this school—because there has been and its work has been recognized; but there are certain legitimate improvements that can and should be made. Institutions, like individuals, are susceptible of growth either in a material way or because of their influence. When a school gets such a magnificent reputation and the people who are laboring within its gates are satisfied and conclude that it has reached the climax of usefulness and cannot be improved, then something, somewhere, is radically wrong.

I shall take up in their order first, the student body, and second, the improvements which have been made and are contemplated.

During the month of June, the Indian Office issued a circular doing away with the soliciting of students by superintendents of nonreservation schools. This circular placed the entire matter of sending students from reservations to nonreservation schools in the hands of agents and superintendents who are in charge of the reservations. As you are undoubtedly aware, the nonreservation schools have been obtaining their quota of students to a very large extent by sending soliciting agents into the field to win the consent of parents for the sending away to school of their children. At present the initiative must be taken by either the students or the parents themselves. They signify to the agent their preference and he places transportation for them to the schools which they select. Students

from nonreservation points are gathered as heretofore, by the superintendents in charge of nonreservation schools, with the change, however, that no soliciting by an agent must be done. Regarding this circular, I made comment in my annual report as follows:

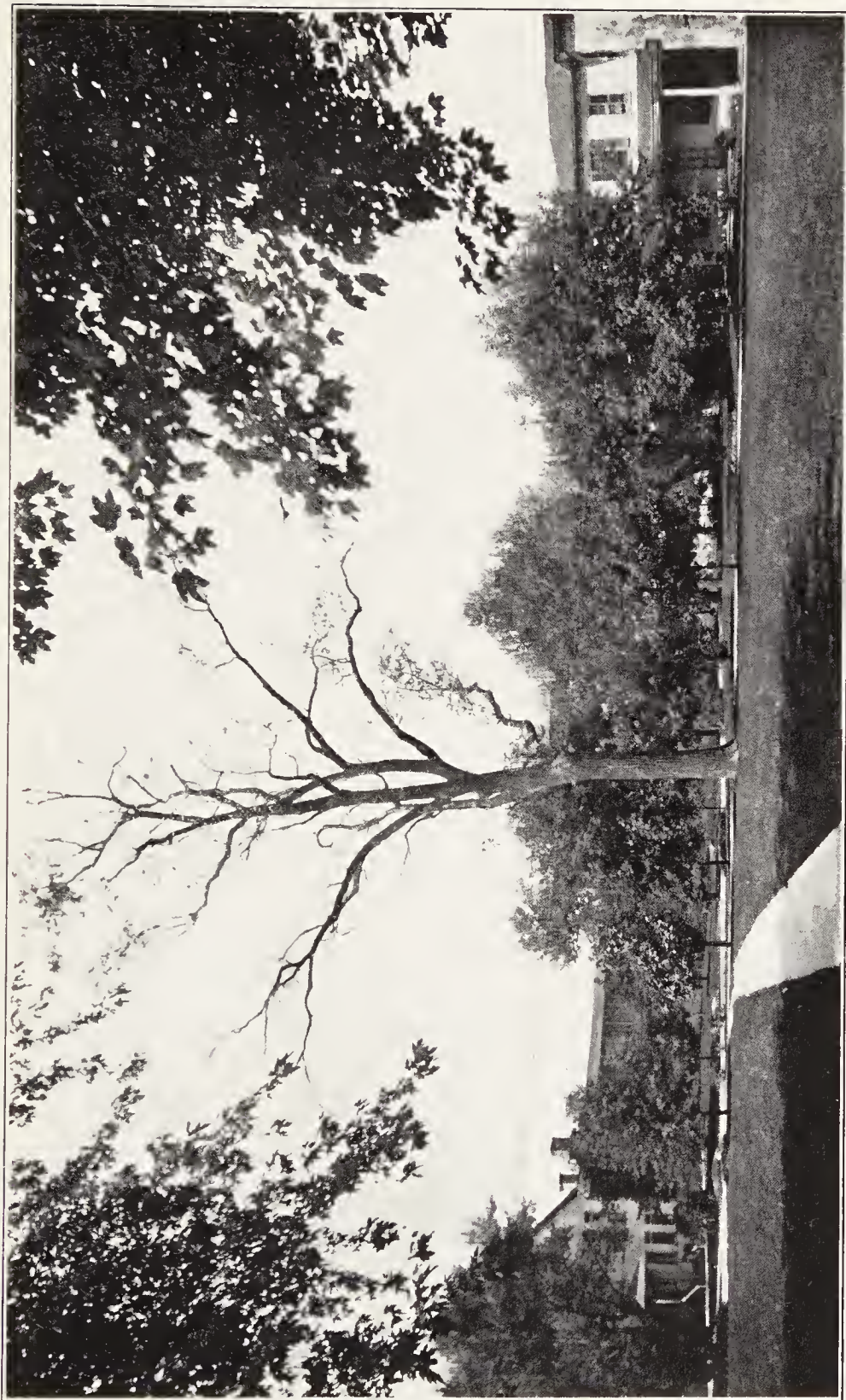
“This regulation has been one of the most drastic taken in the history of Indian education, and withal one of the most necessary. It saves to the government thousands of dollars each year in useless expenditure and avoids the reckless waste of time by sending employees into every quarter of the field, where competition for students became so keen that schools were openly working one against the other. Charges and counter-charges were made by nonreservation schools and there was an intensely acrimonious feeling between some of them. This action cannot but have a good influence upon Indian education, because it means that the Indian will be compelled to put forth some personal effort to get it. People appreciate most that which they have to strive for. Because of the loyalty of graduates and returned students of this school, the new regulations will not affect Carlisle.”

I did not think when this statement was made that the response would be so hearty and that our expectations for enrollment would be more than fulfilled. At this time Carlisle undoubtedly has the finest body of students in the Service. There are hardly a score of children on the grounds who are under the age of fourteen years. Whereas many of the larger nonreservation schools have from fifty to one hundred fifty and two hundred of these little ones. Not only has the age of our students improved, but it is generally recognized that the character of the students themselves has improved. Taking them all in all, the young men and the young women who are at Carlisle today are there for a purpose. More and more, the correspondence from parents and students indicates that the Indian race is fast awakening to the splendid opportunities which a school such as Carlisle has to offer.

The Commissioner of Indian Affairs deserves great praise and credit for having the courage to issue regulations which in this particular case have done more to place Indian schools on a common sense basis where they must justify their existence than any other regulations that have ever gone forth.

Hereafter nonreservation schools must stand on their own feet and the unnecessary ones will rapidly disappear.

During the year about thirty-five students under the age of



A CAMPUS VIEW OF THE CARLISLE INDIAN SCHOOL—LOOKING WEST FROM THE ADMINISTRATION BUILDING



THE ADMINISTRATION BUILDING OF THE CARLISLE INDIAN SCHOOL

fourteen years have been returned to their homes in New York. These children should be educated at home where day schools have been supplied. The nonreservation school can only be defended when it is in a position to supply advanced training in the trades, in business and in domestic life. Insofar as it is impossible to teach a trade to boys and girls who are not yet twelve years of age, the nonreservation school is simply duplicating the work of the reservation day school when it fills up its dormitories with them. These children can get academic and elementary industrial training in the day school and, because of their age, they certainly cannot get anything in addition by coming to a distant nonreservation school where they are away from their homes, out of touch with their people, and, because of their extreme youth, in many cases, lead a very lonely life.

Some of the nonreservation schools are, for the present, serving a distinct purpose because of the fact that they localize a large diversity of avocational training, which the day school, because of the limited number of students and inadequate equipment, cannot offer. But the usefulness of the nonreservation school speedily ceases when it does not limit its enrollment to students who can take advantage of the training which it offers, and is dissipating its efforts and the money which is furnished by Congress in simply caring for a number of small children who are held and attracted for the purpose of "filling up" and because each one is worth \$167 per year to that particular school.

Recognizing the importance of giving instruction only in essentials and avoiding the loss of time incident to imparting information for which the students would have absolutely no use when they go back to live on the reservation or remain to compete in the teeming civilization of the East, I took up the matter with the principal teacher of the revision of what had previously formed the course of study. The teachers were cautioned to eliminate everything which was not adapted to the peculiar work we have in hand, and all with a view to giving our students a thorough working knowledge of English, arithmetic, geography, elementary science, etc. Courses in Morals and Manners, Nature Study and Native Indian Arts have been added in order to give breadth and character to the training. At present a synopsis of this course of study is completed. Before being published it will be carefully tested and

altered as experience proves best in the class room. Indian boys and girls, like the youth of the laboring classes of any race, have not much time to spend in school and our teachers have been urged to hew closely to the line of common sense, because we cannot afford to have our students fritter away the time they choose to devote to training and education in the study of matters which might well be omitted and when every moment is needed and should be spent in gaining a solid education.

Another element of the work in the class room which should be mentioned here which has been receiving much attention at Carlisle is the development of the work with the students of Indian legends, customs, history, etc. This work offers a splendid field in making particular and effective the instruction in English and history, besides bringing into existence certain valuable historical, mythological and sociological information which it is important to have brought to light now if it is to be preserved for future generations.

Arrangements are being made for a practical course in Commerce and Business. There will be no aim to make this the feature of the school, but rather to furnish definite instruction in down-to-date business methods for all our students. If there are young men and young women who are pre-eminently fitted for this work, they can receive practice and instruction in type-writing, stenography and business accounts. I believe the custom of allowing all students, regardless of their native ability, to spend a number of years in preparation for a clerical career only is not for the best interests of the Indian and is wasteful for the government. After all, many of the young people so trained are not made expert clerks and accountants and will never be satisfied to engage in the honest toil of the mechanic and farmer.

For a couple of years the position of instructor in agriculture has been filled at this school, but as very little opportunity was given for organized class-room and experimental instruction, the full benefits have not been derived from this position. Agriculture, as it has been commonly taught in many nonreservation schools, amounts to just so much automatic work and drudgery. Some of the smaller schools on the reservations are doing much better work in proportion to their equipment than the large schools. A certain amount of farm land is available and is laid out by the farmer,



A GLIMPSE OF THE CAMPUS AND SCHOOL BUILDING AT CARLISLE



COMMISSIONED OFFICERS, BOYS' SQUADRONS, UNITED STATES INDIAN SCHOOL, CARLISLE

the latter does all the planning and the students perform the manual toil. These young men know nothing of, and are taught practically nothing concerning the study of soils, the rotation of crops, the conservation of moisture, etc. A place is now being provided in the school building where definite and regular instruction in these various subjects can be given to those students who are studying farming. To some extent, this will be work covering the principles of agriculture, but it will be given a practical turn by the use of a greenhouse which is being built as an addition to it. Hundreds of plants can be cultivated in connection with truck gardening, and work in planting, grafting, etc., can be successfully carried on. I do not think it is wise to make a specialty of giving instruction to all students in farming whether they desire it or not. There are a certain number of students, however, who, owning large tracts of land, are desirous of developing it with profit to themselves, and this class-room work in agriculture, together with the work on the school farm and the outing experience, would give them excellent preparation.

I omitted to mention that in connection with the class-room work, plans are now being made, and letters have been sent out to secure the material for an agricultural and industrial museum. A number of cases will be built and products will be obtained from various parts of the country illustrating the agricultural and manufacturing industries. When one of these subjects is up for discussion in the class room, these products will serve as practical illustrations and will add zest and interest to the work.

Extensive changes are being made in our industrial departments. This has always seemed to me a fertile and undeveloped field. The Indian is naturally a craftsman, having inherited from long lines of ancestry, interest and skill in the execution of mechanical things. The new arrangement of the shops is being made such as will result not only in larger production, but will be conducive to better results in connection with the instruction as well.

After all, the important thing for us to do is to give real instruction in whatever lines we undertake; the small amount of product which is manufactured is inconsequential in comparison with the large outlay which is made for education. However, I have always been a firm believer in the efficacy of training, and

know it to be true that when more excellent instruction is given in the various trades and industries more productivity results. With this idea in view, a regular course of study and practice will be inaugurated in connection with each industry. A number of these courses are now finished so that an excellent beginning has been made. Our instructors in the industries have readily fallen in line, and have evinced a strong interest in this work. The great trouble in many schools is that the instructor in the industries is looked down upon as occupying an inferior position from that held by the teacher in the academic department. It is now well understood at Carlisle that the instructor in the industries is considered as much a teacher as the teacher of arithmetic or the teacher of geography. Better results can be obtained when the school room and the shop work hand in hand.

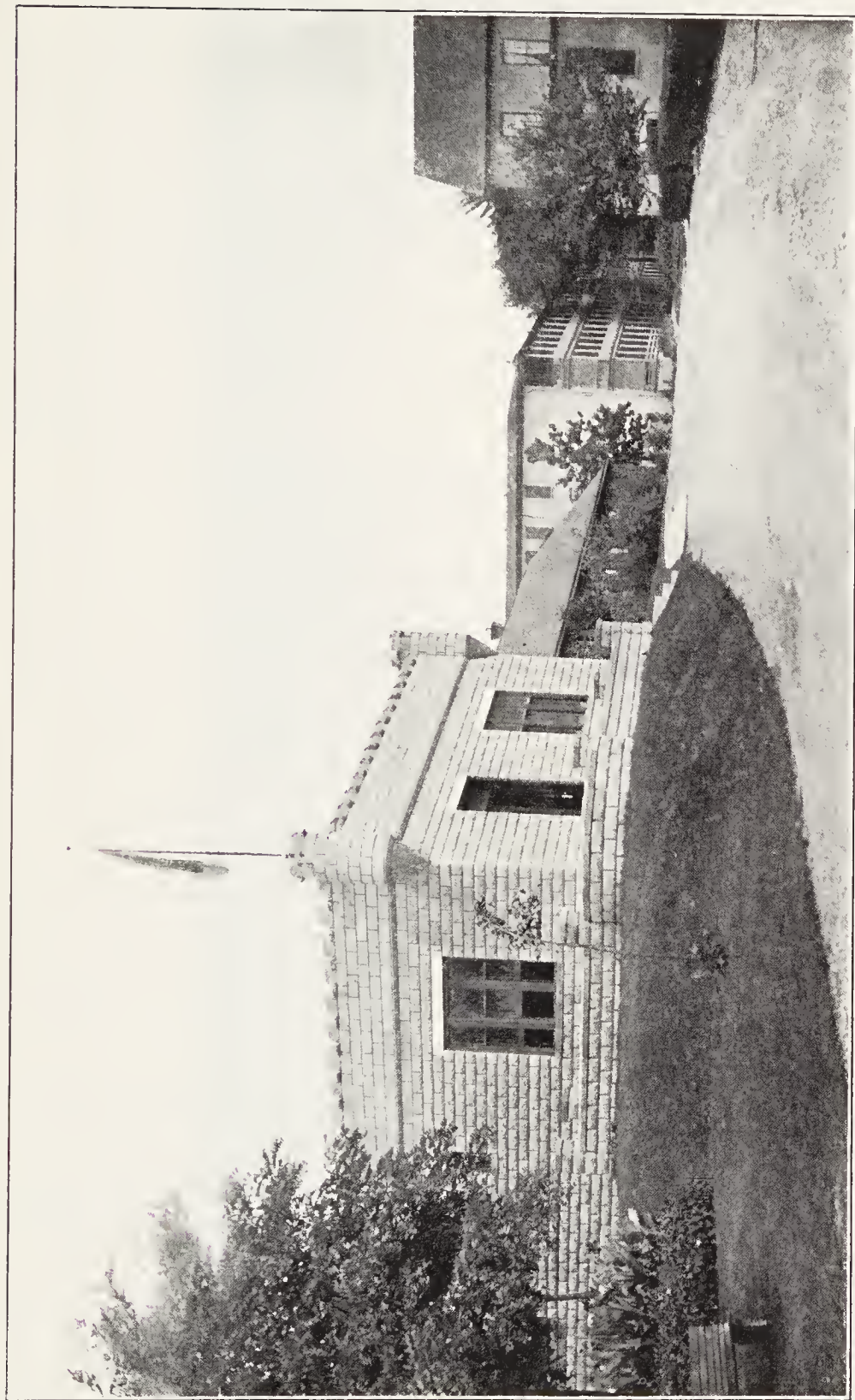
It is aimed to make the products of our shops distinctive, not only by reason of their designs, but because of the excellence of the workmanship and the perfection of the construction.

Work in the building trades, such as carpentry, joining and house-building, brick laying, masonry, and plastering, is being thoroughly organized and the departments of carriage building, tailoring, harnessmaking and printing are likewise being developed.

Recently the position of mechanical drawing teacher was authorized and this will at once give an intelligent bearing to the instruction in the industries. Every student will be given definite instruction in making simple working sketches. Only enough time will be devoted to this subject to give practical instruction, and no effort will be made to specialize in the professions of architecture or machine designing.

The instruction in mechanical drawing should serve as a vehicle for making our boys better mechanics and give them a better chance in competition with trained white mechanics on the outside. It will also aid them, if they are efficient and ambitious, to rise to the posts of foreman and superintendent.

The native Indian arts are this year receiving extensive development. Excellent results have been obtained in making rag rugs, which offers an opportunity for utilizing a large amount of waste from the sewing rooms in our school and throughout the Service. This will enable the girls when they go home, to spend some of their spare moments in a practical way, and I am sure that,



MAIN ENTRANCE TO THE CARLISLE SCHOOL GROUNDS—LEUPP STUDIO, GIRLS' QUARTERS, DINING HALL



ELIZABETH PENNEY

NEZ PERCE

Student of Carlisle who led the Nez Perce number
at the Cleveland N. E. A. Meeting

when this work is further perfected, many of the schools will take it up.

The weaving of rugs by the Persian method of weaving will also be continued, with the application of Indian designs which are to be originated and applied by the students themselves.

Facilities will be provided for instruction in beadwork, and in the making of belts, slippers, bands, chains, purses, etc. A number of Navajos from Arizona and New Mexico are now at Carlisle and will aid in developing the work of silversmithing. Work will also be done in copper, in the making of vessels, escutcheons, doorplates, hardware, trimmings, etc.

In connection with the work in wood, the art department can be made of practical use in decorating furniture by means of pyrography, and in the application of color. Distinctive Indian designs can be applied by means of carving and in-laying. Certain standard designs can be made by the art students and, because of their simplicity, will be easy to apply, and will give our vehicles a distinctive appearance.

Great interest is being aroused among the students in art by having them design borders, center pieces, etc., for interior decorations for walls, ceilings and panels.

A fine field is possible in connection with the work in leather. Various colored leathers can be decorated for use either as decorations in themselves or in connection with the upholstering of furniture. Beautiful screens can thus be made and there is a vast field in connection with the work in making book covers which can be bound either by the students or by manufacturers.

For many years the outing system has been one of the most important features of the school's work, and a beneficent influence in moulding the lives of our students. As this work is conducted at Carlisle it is unique. I do not know that just such a system and organization would be as successful in a Western school because of the prejudicial attitude and the impatience which is manifested toward the Indian.

The outing naturally furnishes fine industrial training, but because of our rule that students who are out must attend public school, a fine academic training results as well.

Then, too, those into whose homes our young people go, take such a personal interest and do so much towards bringing the boys

and girls into active touch with the highest type of civilization, and with the best methods of living, that if nothing else were done, this character training would be a sufficient excuse for the outing system.

The industrial training which our girls receive in the country home is incomparably superior to any domestic science which I have ever seen taught in any Indian school. They learn by doing, and when they return to the school after an extended experience in a Pennsylvania home, they know how to cook, to housekeep, and to wash and iron in a way which would shame many of the graduates from some of our expensively maintained domestic science departments in the service.

Acting on the suggestion of Mr. Leupp, I have already taken steps to accomplish results in the way of giving our young men specific training along the lines of their trades when they go on the outing, instead of having all of them, regardless of desires and previous training, work on the farm.

It seems unwise for a boy who has spent several years in our carpenter shop, for instance, to go out into the country and work on a farm for a year, or two years, when he does not expect to follow farming as a vocation after his school days are over. With a view, therefore, of adapting and applying the outing system to our trade students so that they might gain, not only knowledge of manufacturing conditions on the outside, but that valuable experience which comes by rubbing shoulder to shoulder with the trained white mechanic, we have obtained the names of about 150 manufacturing firms, and of men who own small shops, together with contractors, etc., who would, in another year be able to use our boys in connection with the work they are doing.

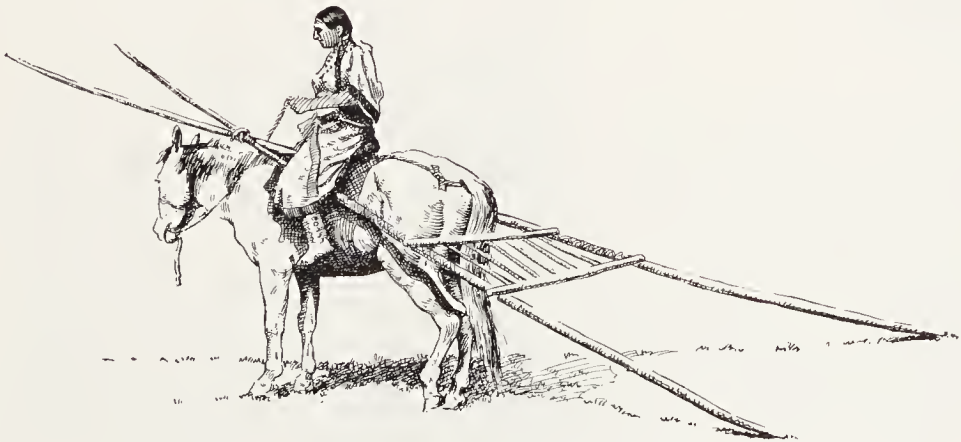
We made a beginning last summer by placing out ten boys who worked in wagon shops, paint shops, vehicle factories, etc., and were not only a credit to the school, but gained valuable experience. On account of the opposition of trade unions, this work will necessarily have to grow, but I feel confident it will prove as much of a success as the outing system in general.

When properly taught, there can be no doubt that the Indian makes progress. This is especially so in the instruction in the arts and crafts. I know, from actual experience in the shop, that Indian students make rapid headway in learning the mechanical trades. They are interested, are naturally skilled with their hands, have a

keen eye for accuracy, are patient and painstaking, and in fact, have all the natural characteristics which would make them, or the members of any other race, competent workmen.

Going back to the reservation, numbers of young men are found who have spent many years at nonreservation schools and are apparently idling away their time, making little use of the education which has been given them. I do not believe that this is due so much to a reversion of type as it is to the natural conditions and obstacles which they have to overcome; but above all many such failures are due to the fact that many of those young men and women have not thoroughly mastered any vocation while they have been away at school. In other words, their training has not, in all cases, been of that efficient type which would fit them to be able to cope with difficult conditions or compete with trained mechanics on the outside. I feel sure that, with the improvements that are fast being made throughout the Service by this administration, in rationalizing the instruction in our schools, fewer and fewer of these failures will occur.

The coming year looms up as an auspicious one in the history of the Carlisle school. As a national school, standing on the broad platform of service, it cannot afford to hesitate—it must go backward or forward. From the spirit of co-operation and mutual helpfulness which has already been manifested by both students and employees, there can be no doubt but that its usefulness will spread and that it will render greater service in the common cause of training the younger generation of the Indian race for the duties of right living, honest doing and clean citizenship.



An Indian Study—From the Pen of a Carlisle Student

VIEWS OF THE FLATHEAD RESERVATION IN THE STATE OF MONTANA

Photographs by J. H. Reynolds



A FLATHEAD HOME



A FLATHEAD BRAVE

A Sketch of The History of The Flathead Indians: *By J. H. Reynolds*



THIS almost one hundred years since the recorded history of the Flatheads had its beginning. Somewhere about the year 1812 McMillan's trading post was erected at the junction of the Missoula River with the Flathead River, the latter now being called the Pend d'Oreille, the two forming what is generally known as Clark's Fork of the Columbia.

Hither in 1813 came a young man named Cox who had been sent out by John Jacob Astor to represent the Northwest Fur Company in this almost unexplored region.

On Cox's arrival at the above-named post he found a large party of Flathead warriors encamped there, with a number of Blackfeet, whom they had taken prisoners in a recent raid. He and his companions witnessed the infliction of the most fiendish tortures upon a Blackfoot prisoner. This so incensed Cox that he called up the chief and threatened to leave the country unless a promise was given that no more prisoners would be tortured. His good intentions were violently opposed by the medicine men and the old women, but in the end he obtained the chief's promise and it is said that it has been religiously kept ever since.

It appears that prior to this time the Flatheads had been a tribe of considerable numbers and power but their almost constant wars with the Blackfeet on the north and the Sioux and Crows on the east had thinned their ranks and shorn them of much of their prestige.

The name Flathead as applied to these Indians is a misnomer, their own name for themselves being "Selish"—a word whose significance has been lost. It seems that the name Flathead was first applied to them through an error on the part of the early trappers and fur traders. These adventurers had come into contact with the coast tribes at and near the mouth of the Columbia and had there been told of the lands of the Flatheads, lying to the east.

In some way they missed the real Flatheads, whose habitat was along the Columbia River below the falls, and came into the country of the Selish. Supposing they had reached the land of which the coast Indians had told them, they called the Indians "Flatheads" and this name has been applied to them ever since.

The real "Flatheads" were the Cathlamahs, Killmucks, Clatsops, Chinooks and Chilts. These Indians flattened the heads of their infants by binding upon the upper front part of the head a block of wood. Their reason for this piece of barbarism was that all their bondmen had "round" heads, and so the flat head was a mark of aristocracy among them. This practice seems never to have obtained among the Selish.

The earliest records of these people tell us that the Selish were honest, truthful and cleanly; brave in war, and faithful in their social relations.

Their dress did not differ materially from that of other tribes in this section of the country, being made of buckskin and consisting of a shirt, leggings and moccasins for the men, and a loose robe and moccasins for the women.

They did not depend upon their principal chief, who held his office by hereditary right, for leadership in time of war, but trusted that office to an elected warrior, chosen because of his strength, bravery and strategic skill.

They seem to have been a healthy tribe and the decimation of their numbers seems to have been due to the inroads of hostile tribes rather than to the attacks of disease.

Their religious belief, at the time the white men first came among them, seems to have been that the forces and happenings of nature were ruled over by a good spirit and an evil spirit, that the good Indian, after death, would go to a land of eternal summer, where he would spend his time in fishing, hunting buffalo, and enjoying himself in the society of his wife and children; that the bad Indian would be condemned for a period to wander homeless in a land of snow, tormented by the sight of fires he could not reach and of game that he could not kill. His abode was separated from the Land of the Good by an impenetrable jungle. However, after years of punishment, in proportion to the evil of his earthly life, the bad Indian would have expiated his sins and was then permitted to pass over to the Land of the Good.

The present organization of these Indians had its beginning in 1883, when Senator Vest, accompanied by Major McGinnis, representative of the territory of Montana, visited and counceled with the "Flatheads and Confederated Tribes." Major Peter Ronan, at that time U. S. Indian Agent for the Flatheads, gives a graphic ac-

count of Senator Vest's reception by the Indians: When he landed at Arlee, on the then newly completed Northern Pacific Railway, he was met by the Indians under the leadership of Arlee, chief of the Flatheads, Michel, chief of the Pend d'Oreilles, and Eneas, chief of the Kootenais. They welcomed Senator Vest with one of their old time barbaric dances, much to the terror of some 500 Chinese railroad laborers, who seemed to think that they were in imminent danger of parting with their scalps.

The real object of the senator's visit was to induce Chief Charlot and his band to remove from the Bitter Root Valley to the reservation. Accordingly, after having counceled with the Indians at the Agency, he proceeded to Stevensville, where he called first on Father Ravalli, a Jesuit missionary, who had a great deal of influence over the Indians. Father Ravalli summoned Charlot and the principal men of his band and the interview with them was held at his house. It was a stormy council and little was accomplished. The senator was compelled to return to Washington, leaving matters in no better shape than they had been before.

*Let me digress here to say something of Charlot and his attitude toward the white man. In 1855 Governor Stevens, representing the United States, had made the Hell Gate treaty with Victor, chief of all the Selish and father of Charlot, by which an immense tract of land was ceded to the United States. Victor insisted upon holding the upper Bitter Root Valley as a special reservation for his people. By this treaty, however, the President was required to have the Bitter Root Valley surveyed, and to then determine whether the Selish would be permitted to remain there or required to remove to the present Flathead reservation.

In 1872 James A. Garfield was sent as a special commissioner to induce these Indians to remove to the Jocko reservation and, after councling with them, an agreement was drawn up and signed by Garfield, and by Arlee and Adolf, second and third chiefs of the Selish, Charlot refusing to sign it. (See note). Under this agreement a part of the tribe, under the leadership of Arlee, removed to Jocko, but some 375 of them remained with Charlot in the Bitter Root Valley. Through some error the treaty above referred to was published with Charlot's signature attached. This embittered

*NOTE: A full history of this matter will be found in the Report of the Commissioner of Indian Affairs for the year 1872.

him against the whites and made him distrustful, and though the matter has since been explained to him fully, and in spite of the fact that he assured Secretary Garfield, in the summer of 1907, that he had become convinced that General Garfield was not responsible for this error, yet he seems to place little faith in the white man's promises, and when letters from white men are read to him and talked over in his presence he usually contents himself by saying, "I don't believe it."

In 1884 Major Peter Ronan, Indian Agent at Jocko, accompanied Charlot and other Indians to Washington and the whole matter was gone over with the Secretary of the Interior. Charlot was offered a number of inducements to remove with his band to the Jocko Reservation, but all to no purpose. He still declared that he would never leave the Bitter Root alive.

Finally in 1891 the removal of Charlot and his band to the Flathead Reservation at Jocko was accomplished. He still lives near the Agency, and, while conceding that General Garfield was not responsible for the publication of the treaty with his signature attached, he yet holds his grudge against the white man and seems to feel that the "paleface" is not worthy of his trust and confidence.

Of the status of these Indians at present, their property, their work and their prospects I hope to write at another time.



Indian Tepees—by a Sioux Indian of Carlisle

The Handling of Tuberculosis at One Indian School: *By F. Shoemaker, M. D.*



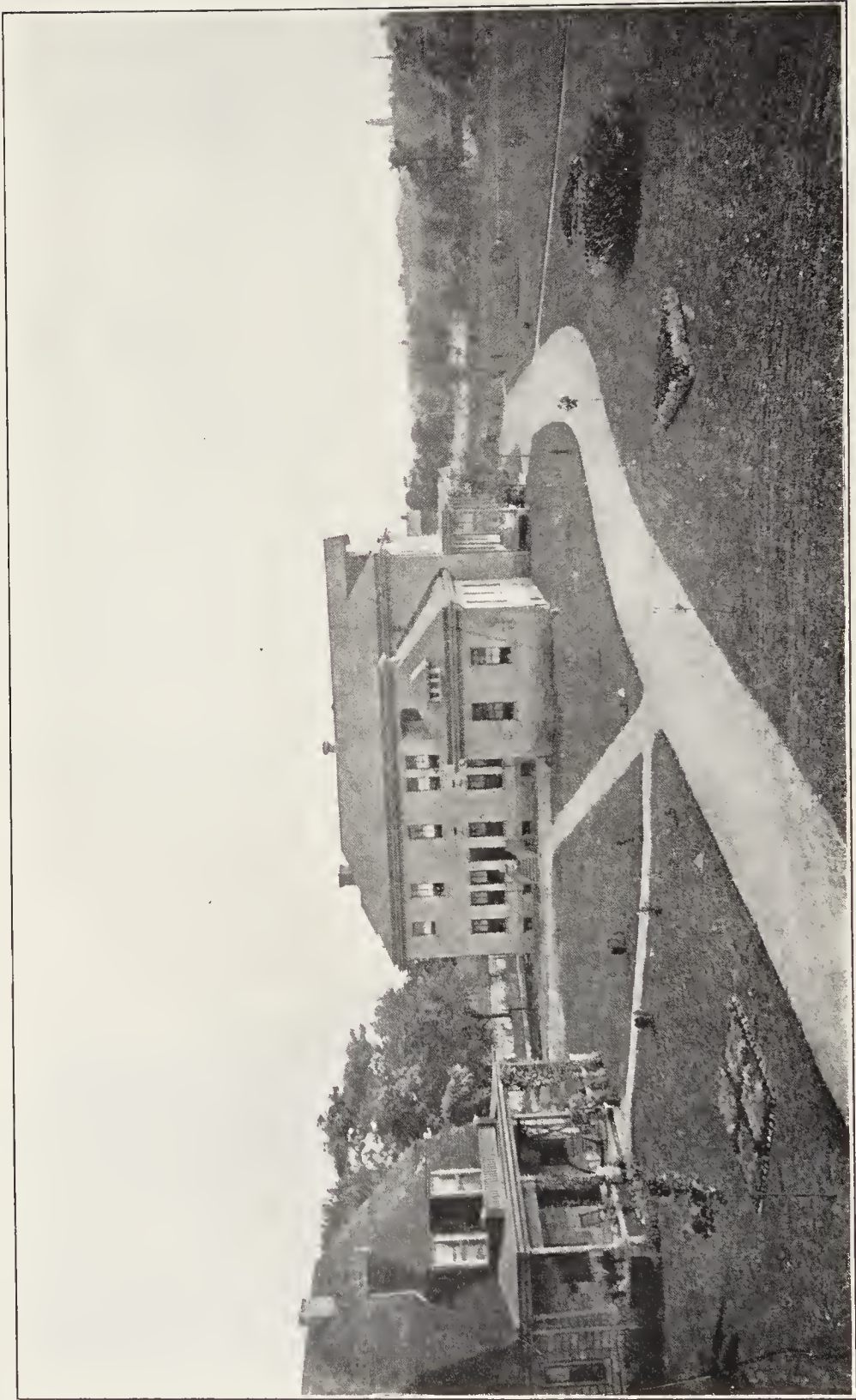
TUBERCULOSIS is a disease that for years has been a widespread scourge among the North American Indians as, indeed, it is among the white race. This is, no doubt, due to the difference in the mode of life, habitations, etc., made necessary by the advent of civilization. It has also been thought that it is detrimental to the Indian to take

him from the environment of home and remove him to distant non-reservation schools. Whatever may be the case in less healthful climates or less well-equipped institutions, the records of the Carlisle school show that during the past eight years there have been two hundred cases diagnosed as tuberculosis, or an average of twenty-five per year out of a population of over a thousand. As these students come from all sections of the United States, and from all conditions of life, it does not appear to be a large percentage of cases—no larger than will be found in their own homes on the different reservations from which they come.

The outing system which is in vogue at this school is conducive, in a large measure, to the general good health of our pupils



THE CARLISLE INDIAN SCHOOL HOSPITAL



THE PHYSICIAN'S RESIDENCE AND HOSPITAL, CARLISLE INDIAN SCHOOL

and to the comparatively small number of cases of tuberculosis. The change of scene, food and air which it gives them is of untold value.

It is not our purpose to send tubercular cases to the country to work, as in fact, they are always examined as to the condition of their health before being sent out. Owing to the large number of philanthropic friends this system has made for the school it has been possible, in a number of suspected incipient cases, to send them out to some quiet country home solely for the benefit of their health without any systematic work being expected of them. This has resulted in marked improvement in health in most cases.

It has been the rule during the past four years that every student on entering the school is given a thorough physical examination and a record kept of the same. If the student is found on arrival to be afflicted with tuberculosis he is returned to his home, but this does not often occur. In some instances we have received students in whom the disease was undoubtedly latent and the confinement incident to school-life has seemed to light up an active process. This I consider the correct explanation of those few cases that manifest themselves within a short time after coming here, rather than that the disease is contracted after entering school. The fact that every precaution is taken to properly ventilate the dormitories, schoolrooms, and other places where the students congregate, and the immediate isolation of every case as it appears, makes them no more liable to contract it here than if they had remained at home.

Tuberculosis cases are treated here as any other infectious disease. When a case manifests itself it is immediately placed in the school hospital and, whenever possible, isolated in a separate room.

When there is no marked rise of temperature the patient is made to spend as much time as possible out of doors. At night his windows are kept open. He is given a nourishing diet of three meals a day in addition to several eggs and as much milk as it is possible to get him to take. It is sometimes a difficult matter to get an Indian patient to take eggs or milk, but this is rather the exception. If fever is present the patient is made to rest in bed. Very few drugs are given except with a view of building up the system and increasing the resistance the individual, and to meet disagreeable symptoms as they arise. He is furnished with individual

eating utensils and also with sputum cups that are burned every day. These cups are carried about with the patient if he is in the ambulant class and he is cautioned not to expectorate anywhere in the buildings or on the grounds. Under this general line of treatment, if the patient continues to grow worse, it is the custom to return him to his home. This procedure, though not often curative, at least has the effect of prolonging the patient's life and, in a fair proportion of cases, arresting the progress of the disease. It is also due to the inadequate facilities for handling cases of this kind and the consequent danger of infecting others that it is deemed advisable to send them to their homes.

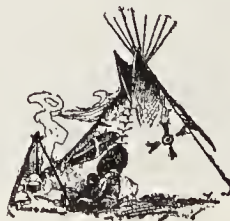
The method of having the patient sleep out of doors both day and night has been tried here with poor success. It seemed impossible to convince the patient, in the cases in which it was tried, that it is for his best interest and that we were not purposely working a hardship upon him.

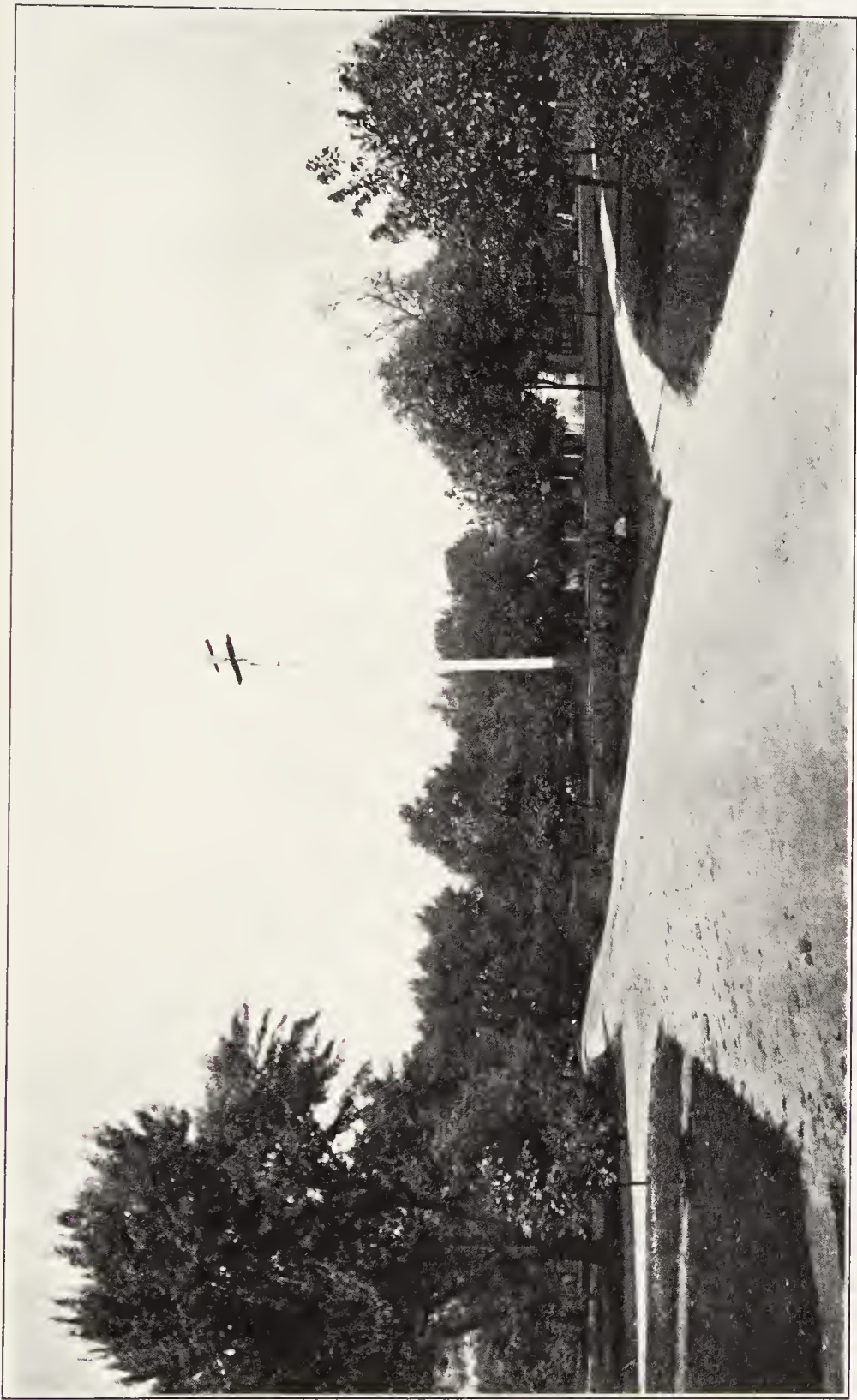
When a tubercular patient is sent to his home he is invariably instructed in regard to the best way of living—to the necessity of an out-of-door life, good food, etc.

This winter a series of papers on the subject will be prepared, the subjects of which will be as follows:

1. Early History of Tuberculosis in the Indian.
2. Nature of Tuberculosis.
3. Mode of Invasion and Spread.
4. Symptoms and Clinical History.
5. Methods of Prevention.
6. Treatment.

This is directly in line with the crusade that is everywhere being waged against it at the present time, and it is hoped it will result in a better understanding of the disease.





A PARKWAY ON THE CARLISLE CAMPUS—LOOKING NORTHWEST FROM THE OLD GUARDHOUSE



THE OLD MAN OF THE SKY

WILLIAM BISHOP, *Cayuga*

THE Iroquois point out to their children a cluster of stars which they call the "Old Man." White people do not always know why it is. They tell this story of his reaching the sky, or the "Great Blue Wigwan":

An old chief was tired of life and of his people. He took his bundle and walking stick and went to the highest bluff. There he sang his death chant. His people followed, but waited at the foot of the bluff. While they were watching they saw him slowly rise into the air, his voice sounding fainter and fainter. The spirit of the four winds raised him to the "Great Star Lodge". He was given a place among the stars.

His stooping form, his staff and bundle, are now pointed out to Indian children as they watch the stars at night.



MY HOME IN IDAHO

JOHN RAMSEY, *Nez Perce*



MY home is in Idaho, in the northern part of the state. I live nine miles from the state of Washington. There are hills on each side of the valley in which I live. My home is also among white people. The river flows near my home and there is a railroad about a quarter of a mile away. There are towns also close to my home. Idaho is a mountainous country. Its mountains are white with snow nearly all the year. The houses out there are mostly made of boards and my home is made of the same material. My home is not very large, it has only four rooms, and stands near the bank of the Clearwater.

The work I do out there is mostly making hay and hauling wood from the mountains. Sometimes some other Indians hire me to help them haul hay. After I finish all the work we then go out camping in the mountains for the rest of the summer.

When July comes the Indians select one place where the camps will meet to celebrate the Fourth of July. When the time comes for the Indians to move to the place where the camp-meeting is to be held they hurry for the place and make their tents in a round circle, and on June 30 there are over ninety tents. When the first of July comes they have war dances and all kinds of games. They also have what they call "medicine dance" in winter.

Most of the white people wish to see the war dances and so every Fourth they come around where the Indians are celebrating. There are all kinds of sports. Fishing and hunting are what the Indians like. They love the lofty hills and mountains and the valleys and forests.

My Indians are mixed with white people. Our industries are mostly farming and blacksmithing. The customs of the Indians are nearly the same as those of the white peoples'. Half of the Nez Perces are Christians.



THE COMANCHE TRIBE

MICHAEL R. BALENTI, *Cheyenne*



THE tribe of Indians called the Comanches is an offshoot from the Shoshone Indians, now in Wyoming. The dialect of these two tribes is practically the same. They lived adjacent to one another about two hundred years ago, in the southern part of Wyoming, or somewhere near the headwaters of the Arkansas river.

The Sioux made war on the Shoshones and drove them north, and with some prairie tribes helping them they drove the Comanches south. When the Kiowas moved south they found the Arkansas river to be the northern boundry of the Comanche's stamping ground.

In 1719 the Comanche Indians were known to the Sioux as the

Padouca Indians, and they lived in western Kansas. North Platte was known as Padouca as late as 1805. The Comanches wandered over Colorado, Kansas, Oklahoma and Texas, and along the Arkansas, Trinity, Red and Brazos rivers.

They did not like the Spaniards of Mexico and carried on a steady war against them.

The Comanches were always very friendly to the Americans, but they hated the Texans because they took possession of some of their best hunting grounds. They carried on a relentless war against the Texans for forty years.

The Comanches have been close confederates of the Kiowas since 1795.

The first treaty the Comanches made with the Government was in 1835.

In their second treaty, at Medicine Lodge in 1867, they agreed to go on their reservation, but they did not go until after the outbreak of 1875. Their reservation is between the Red and Washita rivers in Oklahoma.

Within the last fifty years sickness and wars have thinned the Comanches, until in 1904 they numbered only 1,400. They were nomad buffalo hunters. They lived in skin tepees and did a little farming. They have long been noted as the finest horsemen of the plains. They have a reputation for bravery and daring deeds. Their sense of honor is very high.

They hold themselves superior to other Indians with whom they associate. They are well built and rather corpulent. The chief characteristic of their dialect is a rolling "r." Their language is the trade language and spoken by almost all neighboring tribes. There are twelve recognized clans, or divisions, in the tribe of Comanche Indians.



STORY OF TEKAKMETHA

JOE F. TARBELL, *Mohawk*

ONCE there lived an Indian chief who had a beautiful daughter. She wanted to become a Christian and go away to help the poor people, but the proud father tried to make her stay at home. So one day her father went out hunting, and not long after

he was gone, an Indian from another village came to see her father, but he was gone, and the man started to go away.

The girl urged him to take her with him, but the man was afraid that her father might shoot him; she was determined to go and said she would go or kill herself.

When the man left she went too, and when her father returned and saw that his daughter was gone he started to look for her, but could not find her. He asked some people about her and they told him that they saw her with a man from another village. Then he knew who took her, so he started after them with gun in hand. He said that if he saw the man with his daughter he would shoot him. After two days' travel he came upon the man, but could not see his daughter. He was very much disappointed, so turned back and went home. Because she was to be a Christian God had protected her from being seen by her father, although all the time she was walking by the side of the man. When they reached the village they all welcomed her into their homes. There she lived for many years, teaching the people to be Christians.

Her name was Tekakwetha.

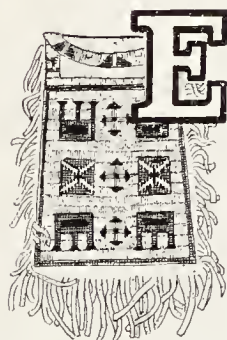
When she died she was buried on the top of a hill.

It is said that the stars in the sky shone on her grave for two weeks.



THE PASSING EARTH LODGE

IRENE M. BROWN, *Sioux*



EARTH lodges are circular dwellings with walls six feet high, having dome-shaped roofs. The entrance is on the east side and about eight feet high. At the top of the dome is a hole about two feet in diameter where the smoke goes out. In building these lodges the Indians first drew a circle which they excavated about four feet. They then made a circle about one and a half feet from the outside, with poles set six or eight feet apart. Large beams were placed in the forks of these poles. Other poles were braced against the earth at one end, while the other rested on the beams, forming a stockade. About midway between the center and stockade another circle was made. The beams and poles were stripped of their bark.

Long, slender, tapering trees were laid over the beams. The large ends were tied with elm strings to the stockade and the small ends were cut so as to form an opening in the roof. The outside was covered with willows. The work of binding the willows was started at the bottom and worked upward until the hole in the roof was reached. Over the willow was placed bunches of grass, arranged to shed water; over the grass was placed sod cut and lapped like shingles. The walls and roof were tamped and made impervious to rain. The grass on the sod continued to grow, so the dwelling was brightened by wild flowers on the roof.

Within, the floor was made hard by a series of tappings, fire and water being used. The fireplace was in the center of the dwelling. It was circular in shape and slightly excavated. A skin, hung at the entrance, served for a door. Couches were placed around the room near the walls. Sometimes more than one family occupied the same dwelling. In such cases each family took different sides of the dwelling. Directly opposite the door was a dark room where sacred objects were kept. It was also used as a reception room or parlor. In the winter curtains of skin were hung from the beams of the inner circle, thus forming a small room around the fire place.

Few if any earth lodges exist today. They could not be made so as to last longer than two generations.

A great many ceremonies were connected with the building of an earth lodge. The men did the heavy work, like hauling, cutting and setting the posts, but the women did all the binding, sodding and thatching.

The Pawnee have very elaborate ceremonies and traditions connected with the building of this lodge. It is supposed that the Indians got their idea of building it from the animals, like the badger digging the hole, the beaver sawing the logs, the bear carrying them, and all under the direction of the whale.

Each of the four central posts stood for a star, the morning and evening stars, symbols of male and female, and the north and south stars, symbols of the direction of chiefs and the abode of perpetual life. Posts were painted symbolic colors—red, white, black, yellow.

The Pawnee earth lodge is said to be typical of man's abode on earth, the floor would represent the plain, the wall the distant horizon, the dome the arch of the sky, the hole above the zenith, the dwelling place of Tirawa, the giver of all life.

REMODELING OF SHOP BUILDING

AMONG the numerous improvements which have been made at Carlisle during the past half year, the reorganization of the industrial departments has been deemed very necessary and the consummation, to some extent, of this work is very gratifying.

The large two-story, U-shaped building of brick construction devoted to the boys' industries has been entirely remodeled with the result that we now have the most complete and best arranged shop building in the service, and one of the best buildings for the particular purpose for which it is used possessed by any industrial school in the country. The largest dimensions of this building are one hundred eighty-six feet by one hundred forty-nine feet.

Most of the departments have been rearranged and a large amount of additional floor space has been obtained for the shops by utilizing two large store rooms and six dormitory rooms which formerly took up a part of the second floor, and by moving the printing office, which occupied part of one of the wings of the first floor, into a building of its own.

Although the betterment of the shop building is by no means complete, the improved appearance of the building at present has been the cause of much favorable comment by patrons and visitors who saw it in its former condition. When the plant of the Carlisle School was first used as an army post, this building was used as a stable for the cavalry horses. Later on, during the year 1894, a second story was added. Many of the small openings used for windows and vent holes for the horses' stalls remained; these have now all been enlarged so as to make the fenestration of the entire building symmetrical.

The interior of all the shops has

been made bright and cheerful by the liberal use of paint and kalsomine. A pale green is being used on the walls and a green of a little lighter shade on the ceilings, the resulting combination being a good one, which is restful to the eyes, and giving plenty of light.

The whole building will be liberally provided with wash rooms, which will contain lockers for the students' clothing.

THE CARPENTER SHOP

ONE of the boys' industries very popular among the students is the department of carpentry, cabinet making, and building. This shop has been completely refitted and enlarged. Twenty feet has been added to the length of the shop which was taken from the space formerly used as a tin shop, the latter shop having been moved to the former quarters of the paint shop.

An entire complement of individual tools and new machinery has been installed. Twelve large double work benches have been built containing ample drawer space so that every student in this department has his own kit of tools under lock and key, for which he is held personally responsible.

Several new lathes and other wood-working machinery of an improved type have been installed so that the facilities for mill work are thoroughly modern and complete. Power for all of the machines is furnished by individual motors.

A carefully graded course of exercises in carpentry, cabinet making and house building has been prepared and is now being followed with keen interest and much profit to the students.

The carpenter shop has been a very busy place during the past eight months and its instructors and students have played no mean part in placing the school plant on a basis which will enable the various departments of the

school to do more successful work. Aside from the two cottages mentioned in another paragraph, this shop has done all the wood work in the erection of a new fire-engine house, remodeling a farm residence and remodeling the school building so as to accommodate the art classes. All of the mill work and carpentry on a fine new print shop, containing five rooms, was also done. The mill work, including the doors and door frames, window frames, and cabinet work in this shop has been executed in as workmanlike a way as is ordinarily done in our best equipped planing mills on the outside.

In addition to effecting most of the improvements in the large shop building above mentioned, and the erection of a much needed two-story shop warehouse with store rooms for the wagon and blacksmith shops and the paint shop, the carpenters have also made twelve double work benches for their own use, eight double tables for the laboratory of the agricultural department, twenty-four oak desks for the business department, twenty-four oak drawing tables for the mechanical drawing room, eight looms for the art room, besides a large number of small articles and the execution of a large amount of repair work.

It is aimed, in subsequent issues, to give a more detailed description of this and other shops, which will include carefully drawn plans of the equipment and photographs of the interiors, all of which, it is believed, will be of suggestive value to schools in and out of the Service.

APARTMENT BUILDING FOR EMPLOYEES

THE very much needed quarters for married employees of the school have been completed. This is a well proportioned building situated at the south end of the row

of buildings to the west of the school building, provided with wide porches in the front, on the sides and in the rear. It contains four flats, each of which has four rooms and a bath. The rooms are well lighted and conveniently arranged. The large basement, which is of the same size as the building, will be of great service to the occupants. The interior wood work has been finished in natural wood, and the plastering is sand finish. By careful planning, almost the same degree of privacy is obtained as would be afforded in separate cottages. Each of the living rooms has a mantel and grate, with tile hearth.

All of the carpentry work on this building was done by our carpenters. The installation of the steam heat and plumbing was done by the engineering detail, and is certainly finished in a thoroughly workmanlike manner. The exterior painting and the interior finishing was done by the students in the painting department.

The two lower flats of this building will be occupied by Mr. and Mrs. Dietz and Mr. and Mrs. Taylor; Mr. and Mrs. Henderson and Mr. Venne and his family will occupy the second floor flats.

THE NEZ PERCE NUMBER AT CLEVELAND

IN further explanation of the Nez Perce illustration in another part of this number of *THE CRAFTSMAN* we quote from the current Annual Report of the Commissioner of Indian Affairs: "An interesting feature of the Cleveland Institute was a talk entitled 'My People,' by Elizabeth Penny, a fullblood Nez Perce and a member of the 1908 graduating class of the Carlisle (Pa.) Indian School, where she contributed this feature to the Commencement programme. She explained the customs and ceremonies of her tribe, which

were illustrated with native songs and dances by a band of Nez Perce Indian pupils in full tribal costume. The exercises illustrated the striking contrasts between the old and the new life, and were a forceful demonstration of what education is doing for the civilization of the Indian. Another interesting exhibition was a demonstration in rug weaving by two pupils from Carlisle, under the direction of Mrs. Angel DeCora Dietz, showing what that school is doing, through the young people gathered there to preserve the aboriginal arts and crafts."

A DISTINGUISHED VISITOR

WE were very highly honored recently to have the noted Irish statesman and sociologist, the Right Hon. Horace Curzon Plunkett M. P., D. L., visit the school. Sir Horace is a very genial and cultured gentleman, who after obtaining his education at Eton and Oxford, became a successful ranchman in Wyoming and Montana. Since 1889 he has spent most of his time in Ireland promoting various schemes for the agricultural and industrial development of the Irish people. He was the originator of agricultural co-operation in that country, forming in 1894 the Irish Agricultural Organization Society, of which he has since been president. He served for two terms as a very useful member of Parliament from South County Dublin, and, during his term of office, he always advocated measures for the economic and social advance of the inhabitants in Great Britain. He has promoted the establishment of village libraries, large numbers of which have been opened through his influence and generosity, and have served to lighten Irish country life and make it less desolate.

Sir Horace is a zealous advocate of the opening of banks wherever there is concentration of population and in-

dustrial effort. These banks are managed by the people themselves, who take keen interest in the business responsibility thus assumed. The loans made are invariably repaid and the hold of the "Gombeen Man" on the people has been nullified and the exaction of usurious interest done away with.

During his visit here Sir Horace showed much appreciation of our work and was a very earnest and accute inquirer concerning the efforts of the American government in behalf of the Indian. He expressed gratification that so much has been accomplished in the short time since a campaign of education has been established for the solution of the Indian question, and in the way of making our wards a real factor in our national life.

The results which he has inspired in his own country have been brought about as much because of his great sympathy for the common people as by the possession on his part of experience and a keen intellect. Sir Horace is a humanitarian as well as a thinker.

HOME FOR DIRECTOR OF ATHLETICS

THE Director of Athletics, Mr. Glenn S. Warner, is now comfortably housed in a very attractive cottage which was erected for his use by the Athletic Association. This building is of frame construction, the first story being sided with drop siding, and the second finished with shingles, making a very attractive appearance. It is located opposite the Leupp Art Studio.

The first floor contains a living room, reception hall, dining room, and kitchen; the second story has three bedrooms and a large nicely equipped bath room. The lower floor is trimmed with chestnut, having a dark stain which is waxed. A large brick fire place in the living room, built in colo-

nial style, gives this room an air of cheer and comfort. The wood work upstairs is finished in white. A large porch on the front, with fluted columns, gives the building a very fine appearance, and will be a source of much pleasure during the warm months.

NATIVE INDIAN ART

NEARLY every one who has given thought to the elevation and assimilation of the Indian people seems to be interested in the development and utilization of what is available, distinctive and appropriate in the Indian life. The Indian possesses much that is not only valuable for historical reasons, but should be preserved because of its intrinsic worth. Acting upon this principle, there has been established at this school, through the efforts of Commissioner Leupp, a department of Native Indian Art. The instructors in this department are Mrs. Angel DeCora-Dietz, a Winnebago Indian, and her husband, William Dietz, a Sioux. Some of the results they have obtained can be seen in this initial number of the INDIAN CRAFTSMAN. The cover page, embellishments, initial letters, and borders have all been designed by Indians, and indicate that after all the art of the aboriginal American has much in it that is beautiful and valuable.

OUR OWN PHOTOGRAPHS

THE photographs of the school which appear in this number, and will from time to time appear in subsequent numbers of the CRAFTSMAN, are the product of the Leupp Art Studio. This building was erected by the Athletic Association about two years ago. It is a medium for distributing some of the handwork of our students and the products of the older Indians on the reservations. We aim to help the older In-

dians dispose of their blankets, baskets, pottery, beadwork, etc., at a price which will be a fair remuneration to the worker, as well as a reasonable price to the buyer. The Studio is not conducted for making money, but rather in order to assist in the development of Indian art and Indian handicraft.

A photograph gallery is operated in connection therewith, affording some of our boys an opportunity for the study of photography.

INDUSTRIAL EDUCATION

A COPY of *Methodes Americaines d'Education Generale et technique* by Omer Buyse, a prominent French educator, which has recently been received, presents one of the most thorough reviews of American educational methods which has appeared in many years. It contains chapters on Elementary Instruction, Secondary Technical Instruction, Professional Instruction, and Commercial Instruction. It also contains chapters on industrial training schools and technological schools. Chapter V gives an excellent word picture of the work which is being done by Hampton Institute toward the education of the Negro, and by the Carlisle School in the education and development of the Indian.

Industrial education has been given a tremendous impetus during the last ten years. Educators are everywhere making an effort to bring the school into closer touch with the home, and adapt the courses of study to the real needs of the people. Although, like the Young Men's Christian Association, industrial education had its birth in Europe, it has seen its greatest development and most universal application in the United States. This book by Mr. Buyse gives us the favorable impressions of a foreigner, and is a distinct contribution to the bibliography of industrial education.

NEWS NOTES CONCERNING FORMER STUDENTS

Charles A. Bender, Class '02, the great Carlisle Indian pitcher for the Philadelphia Athletics, is also a marksman. "Chief" outshot a glassy field of gunners who participated in Thursday's special live bird shoot of the Penrose Gun Club. The Indian was the only gunner to kill all his birds, bringing down the fifteen pigeons in decisive fashion, killing five of them with one barrel. Nine gunners entered the event, and although Bender had Fred Coleman, the ex-champion of Pennsylvania, to shoot against, he won by two birds.—Carlisle Sentinel.

Homer Patterson, a former student of this school, writes the following good news: "I am so thankful for what education Carlisle has given me. I took up a carpenter's trade. I am now building houses among the white people; am busy all the time. I have a wife and one daughter. My wife Bertha was a Carlisle student. I hope the school will forever be progressing. I will close with twenty-five cents for the Arrow."

Mrs. Fred W. Canfield, once Annie Goyituey, a graduate of Class 1901 and also a graduate of the Bloomsburg Normal School, is now living at Zuni, N. M., where her husband is teaching. They are both very happy as they have a little daughter who is now about six months old. Mr. and Mrs. Canfield were both former teachers here.

Low Whiteley, now at Adams, Oregon, writes that Frances Ghangraw, Class '07, is doing well on a ranch, raising chickens; Anna Minthorn, Class '06, is an earnest Christian worker among her people; August Mishler, an ex-student, is working hard for his wife whom he married sometime ago, and William Jones is talking of returning to the school soon.

Dr. James E. Johnson, class 1901, and his wife Florence Welch Johnson, class 1905, are spending the winter in Porto Rico. They are on what may be termed a prospective tour. If Dr. Johnson finds conditions satisfactory, he will likely settle there and practice his profession, that of dentistry. They write they have met many of our former Porto Rican students who are doing well.

Josephine Charles, an Oneida, was appointed Assistant Matron in the Wahpeton, N. D., Indian School after passing a successful Civil Service examination a few weeks after her graduation. Has had one promotion since entering.

Paul White, Thomas Walton and William S. Jackson, all former Carlisle pupils, are living at Sitka, Alaska, and doing very well. Paul White is in the boat-building trade, Thomas Walton holds a position as clerk in the W. P. Mill Company's large store, and William S. Jackson is working in the saw-mill for the same company.

Fred E. Smith, an ex-student, who is evidently making his own way in this world, sends in a dollar for the CRAFTSMAN and the Arrow. He is located at Chadron, Nebraska, and his letter heading gives us this information: "Teacher of Music, Cornet Soloist and Band Director."

Grace Primeaux, an ex-student who has been working as clerk in the Central Telephone Office, Fort Yates, N. D., was recently married to Mr. Roy Spangler. They are living happily at their home in Fort Yates.

Lottie R. Styles, an Arickaree, is now at Merchantville, N. J., doing housework for a private family, while awaiting an opening in some hospital where she can continue her training as a nurse.

John B. Farr, a Chippewa, is at the school taking special instruction from the Mechanical Drawing Teacher, and completing his trade (carpentry) preparatory to going into business as a builder.

James Schrimpscher, an ex-student, is captain of the Palmyra, Pa., baseball team. James is considered the best short stop in the league in which he plays and is a great favorite with the fans.

Vera Wagner, an Alaskan, is attending the State Normal School at West Chester, Pa., working out of school hours for her board.

Elizabeth Penny, a Nez Perce, is studying music and taking the Commercial course here.

Percy Parroka is attending public school at Anadarko, Oklahoma, and is kept busy with his studies.

Archie Dundas, an Alaskan, is working at his trade, carpentering, at Metlakahtal, Alaska, near his home.

Fritz Hendricks, a Caddo, is attending Conway Hall, the Dickinson College Preparatory School in Carlisle.

Herman P. Houser, a Cheyenne, is completing the Business course at the school.

OFFICIAL CHANGES IN AGENCY
EMPLOYEES—DECEMBER, 1908

APPOINTMENTS:

Elmer F. Kinne, Physician, Leupp, 1000.
J. J. Henry Meier, Logger, San Juan, 55 mo.
George A. Landes, Physician, Yakima, 1000.
Carl H. Phillips, Electrician, Mescalero, 720.
Robert D. Mosher, Asst. Clerk, Blackfeet, 900.
Norris D. Richey, Blacksmith, Ft. Totten, 800.
Roy L. Gleason, Physician, Fort Mojave, 1000.
Wm. R. Bebout, Physician, Lower Brule, 1000.
Wm. G. Schneers, Blacksmith, Green Bay, 720.
Isaac Z. Stabbery, Physician, White Earth, 1000.
Arthur M. Hyler, Engineer, Colorado River, 900.
Charles J. Laffin, Physician, Warm Springs, 1000.

REINSTATEMENTS:

Arthur C. Plake, Farmer, Osage, 720.
Joe Prickett, Asst. Clerk, Kiowa, 720.
John F. Irwin, Blacksmith, Western Shoshone, 720.

TRANSFERS:

Wm. J. Lovett, Clerk, Red Lake, 1000, to Clerk, Kiowa, 1000.
Abraham Chadwick, Asst. Clerk, Rosebud, 720, to Copyist, Indian Office, 900.
Commodore P. Beauchamp, Carpenter, San Juan, 720, to Carpenter, Jicarilla, 780.
Spencer Hilton, Financial Clerk, Kiowa, 1000, to Trade Supervisor, Kiowa, 1500.
David H. Roubidoux, Additional Farmer, Vermillion Lake, 60 mo., to Additional Farmer, Nett Lake, 60 mo.

RESIGNATIONS:

Geo. W. Hawkins, Physician, Siletz, 1000.
Wm. J. Griffin, Physician, La Pointe, 1500.
Joseph Kuck, Wheelwright, San Carlos, 780.
J. C. Crocker, Financial Clerk, Seneca, 720.
Wm. V. Seifert, Carpenter, Cantonment, 720.
Edwin W. Smith, Farmer, Standing Rock, 780.
Henry C. Goodale, Farmer, Fort Berthold, 780.
Simeon L. Carson, Physician, Lower Brule, 1000.
Geo. B. Perce, Additional Farmer, Santee, 65 mo.
Henry C. Lovelace, Blacksmith, Crow Creek, 780.
Fred S. Bever, Additional Farmer, Pawnee, 60 mo.
David W. Peel, Carpenter, Uintah and Ouray, 720.
Chas. W. Davidson, Stenographer, Uintah and Ouray, 900.
Geo. J. Robertson, Additional Farmer, Truxton Canyon, 60 month.

APPOINTMENTS—EXCEPTED POSITIONS.

Shows His Gnn, Apprentice, Crow, 360.
Field Young, Line Rider, San Carlos, 780.
John Mail, Asst. Engineer, Fort Peck, 400.
Hosteen Yazze, Stableman, San Juan, 480.
Joe Alvares, Asst. Engineer, Fort Peck, 400.
Wm. B. Connell, Financial Clerk, Kiowa, 900.
David D. Dean, Financial Clerk, Sac and Fox, 600.
Max Brachvogel, Financial Clerk, Coeur d' Alene, 900.

RESIGNATIONS—EXCEPTED POSITIONS.

Luke Rock, Apprentice, Crow, 360.
Wm. Spier, Stableman, San Juan, 480.
Daniel Frazier, Teamster, Santee, 480.
Tom Benton, Carpenter, Yankton, 400.
Fred Lydy, Stableman, Lower Brule, 480.

John Howard, Engineer, Southern Ute, 600.
Grace King, Financial Clerk, Yakima, 900.
Joe Alvares, Asst. Engineer, Fort Peck, 400.
Glen L. Coffee, Line Rider, San Carlos, 780.
Katherine M. Hill, Financial Clerk, Sac and Fox, 600.

APPOINTMENTS—UNCLASSIFIED SERVICE.

Walter Dorsh, Laborer, Kaw, 360.
Jonas Johnson, Laborer, Colville, 660.
Harry G. Grantham, Laborer, Kaw, 360.
James Pambrun, Laborer, Blackfeet, 480.
Joseph Pelkey, Laborer, Winnebago, 360.
Henry Lodge, Laborer, Fort Belknap, 400.
James Brown, Laborer, Fort Belknap, 400.
Albert Anderson, Laborer, Crow Creek, 540.
Richard Left Hand, Laborer, Cheyenne River, 360.
Wm. O' Neil, Laborer, New York Warehouse, 900.

RESIGNATIONS—UNCLASSIFIED SERVICE.

Joe Phillips, Laborer, Otoe, 600.
Walter Dorsh, Laborer, Kaw, 360.
Asbury A. Neer, Laborer, Kaw, 360.
Jonas Johnson, Laborer, Colville, 660.
Pipe Chief, Laborer, Fort Belknap, 400.
Anson Simmons, Laborer, San Carlos, 420.
Albert Evenson, Laborer, Crow Creek, 540.
Thomas Shawl, Laborer, Fort Belknap, 400.
Harry Sturgis, Laborer, New York Warehouse, 900.

OFFICIAL CHANGES IN SCHOOL
EMPLOYEES—DECEMBER, 1908.

APPOINTMENTS:

Ivy L. Quinn, Cook, Shawnee, 450.
Lucy I. Balfe, Teacher, Santa Fe, 600.
Ethel V. Main, Teacher, Klamath, 600.
Mary A. Craft, Cook, Lower Brule, 480.
Emilie Nitschke, Asst. Matron, Seger, 420.
Elena B. Lincoln, Seamstress, Navajo, 600.
Chas. V. Sunday, Carpenter, Hayward, 600.
Matilda A. Hunt, Asst. Matron, Moqui, 540.
Elizabeth Good, Asst. Matron, Carlisle, 600.
Sadie F. Robertson, Teacher, Chillico, 600.
Martin A. Reier, Teacher, Colville day, 720.
Americus A. Furry, Carpenter, San Juan, 720.
Ella M. Dickisson, Laundress, Bismarck, 480.
Jno. F. DeJarnette, Teacher, Tonkawa, 60 mo.
Norena Hummer, Matron, Canton Asylum, 600.
Marie Pavlik, Laundress, Cheyenne River, 500.
Glen C. Lawrence, Principal, Cross Lake, 800.
George Houser, Teacher, Cheyenne River, 60 mo.
Florence S. McCoy, Laundress, Hoopa Valley, 540.
Isabel M. Boughman, Asst. Matron, Cantonment, 420.

REINSTATEMENTS:

Ellen E. Sexton, Matron, Blackfeet, 540.
A. Elma Martinez, Teacher, Riverside, 600.
Addie Cooper, Asst. Matron, Fort Shaw, 600.
Minnie P. Andrews, Matron, Vermillion Lake, 450.
Jacob H. Camp, Industrial Teacher, Leech Lake, 600.
Effie E. Sparks, Industrial Teacher, Lower Brule, 600.

TRANSFERS:

Ret Millard, Agent, Osage, 2500, to Supt., Osage, 2500.
Sanford E. Allen, Agent, Sisseton, 1500, to Supt., Sisseton, 1500.

Rush J. Taylor, Agent, Yankton, 1600, to Supt., Yankton, 1600.
 Ernest Stecker, Agent, Kiowa, 1800, to Supt., Kiowa, 1800.
 Samuel G. Reynolds, Agent, Crow, 1800, to Supt., Crow, 1800.
 Fred C. Morgan, Agent, Flathead, 1800, to Snot., Flathead, 1800.
 Simon Finley, Discip., Pipestone, 720, to Discip., Flan-dreau, 900.
 John T. Frater, Agent, Leech Lake, 1800, to Supt., Leech Lake, 1800.
 Jno. R. Brennan, Agent, Pine Ridge, 2200, to Supt., Pine Ridge, 2200.
 Luther S. Kelley, Agent, San Carlos, 1800, to Supt., San Carlos, 1800.
 Olive C. Ford, Seamstress, Navajo, 600, to Seamstress, Phoenix, 660.
 Mary Lydy, Matron, Lower Brule, 540, to Housekeeper, Colville, 300.
 John W. Lydy, Principal, Lower Brule, 800, to Teacher, Colville, 720.
 Robert K. Belle, Discip., Mescalero, 780, to Discip., Hayward, 600.
 Capt. J. McA. Webster, Agent, Colville, 1500, to Snpt., Colville, 1500.
 Edward B. Kelley, Agent, Rosebud, 1800, to Snpt., Rosebud, 1800.
 Mary Lawrence, Teacher, Chilocco, 540, to Teacher, Cross Lake, 540.
 S. W. Campbell, Agent, La Pointe, 2500, to Supt., La Pointe, 2500.
 Thomas W. Lane, Agent, Crow Creek, 1600, to Supt., Crow Creek, 1600.
 John R. Howard, Agent, White Earth, 1800, to Supt., White Earth, 1800.
 Daniel B. Sherry, Teacher, Pierre, 660, to Principal, Tongue River, 800.
 Pearl S. Johnson, Asst. Matron, Fort Yuma, 520, to Asst. Matron, Genoa, 500.
 Wm. L. Belden, Agent, Standing Rock, 1800, to Snpt., Standing Rock, 1800.
 Agnes M. Capleese, Asst. Teacher, Haskell, 540, to Teacher, Pierre, 600.
 Thos. J. Hunt, Teacher, Pine Ridge, 720, to Teacher, Canyon, Ariz., 72 mo.
 Mattie S. Forrester, Seamstress, Sac and Fox, Okla., 450, to Matron, Colville, 660.
 Dwight J. Henderson, Teacher, Osage, 720, to Principal, Sac and Fox, Okla., 840.
 Peter Collins, Engineer, Cheyenne and Arapahoe, 720, to Engineer, Navajo, 920.
 Louis J. Rising, Farmer, Tongue River, 720, to Industrial Teacher, Crow, 600.
 J. B. Mortzolf, Day School Inspector, Rosebud, 1200, to Supt., Hoopa Valley, 1400.
 Nellie F. Hunt, Housekeeper, Pine Ridge, 300, to House-keeper, Canyon, Ariz., 30 mo.
 Enphema O. Barnes, Seamstress, Fort Lapwai, 500, to Seamstress, Lac du Flambeau, 540.

RESIGNATIONS:

Say Lynch, Supt., Yakima, 1600.
 Finley Long, Teacher, Sia, 72 mo.
 Elizabeth Sipes, Cook, Jicarilla, 500.
 Moody S. Russell, Farmer, Otoe, 720.
 Lilla D. White, Cook, Oraibi, 40 mo.
 Cora C. Cooter, Teacher, Morris, 600.
 Agnes I. Nickell, Cook, Colville, 540.
 Sarah E. Evett, Asst. Matron, Crow, 500.
 DeWitt S. Harris, Supt., Cherokee, 1500.
 Ida A. Middleton, Matron, Colville, 660.

Wm. H. Mayfield, Clerk, Kickapoo, 900.
 Flora L. Ward, Asst. Matron, Genoa, 500.
 Thos. W. Voetter, Clerk, Santa Fe, 1200.
 Carrie L. Russell, Asst. Matron, Otoe, 420.
 Lucy Hall, Kindergartner, Fort Totten, 600.
 Anna M. Shafer, Seamstress, Bismarck, 500.
 Kathryn Nelson, Teacher, Southern Ute, 660.
 Mamie Sholtz, Landdress, Fort Belknap, 500.
 Viola M. Caulkins, Landress, Santa Fe, 540.
 Cornelia Marvin, Seamstress, Springfield, 420.
 James Irving, Attendant, Canton Asylum, 480.
 Katherine M. Gohen, Asst. Matron, Chilocco, 600.
 John W. Shafer, Industrial Teacher, Bismarck, 660.
 Gilbert Satrang, Nightwatchman, Canton Asylum, 480.
 Effie E. Sparks, Industrial Teacher, Lower Brule, 600.

APPOINTMENTS—EXCEPTED POSITIONS.

Edith Collins, Cook, Navajo, 600.
 Susie Archie, Cook, Fort Bidwell, 500.
 Margaret Lawrence, Baker, Osage, 360.
 Beatrice Defoe, Cook, Cross Lake, 420.
 Louisa P. Sitting, Cook, Cross Lake, 420.
 Martha Burd, Seamstress, Blackfeet, 480.
 Pearl Bonser, Landress, Pryor Creek, 500.
 Margaret Stillday, Landress, Cross Lake, 420.
 Samuel P. Johns, Physician, Fort Bidwell, 480.
 West Foineta, Asst. Carpenter, Chilocco, 660.
 Grace Swinford, Housekeeper, Colville day, 300.
 Frank Youpee, Nightwatchman, Fort Peck, 400.
 John Howard, Asst. Engineer, Mt. Pleasant, 480.
 Rebecca Brigrance, Housekeeper, Pine Ridge, 300.
 Raymond Nibs, Nightwatchman, Cantonment, 360.
 Dr. Thos. M. McLachlan, Physician, Bismarck, 400.
 Andrew J. Geer, Nightwatchman, Cheyenne River, 400.
 Olive M. Houser, Housekeeper, Cheyenne River, 30 mo.
 H. O. Davidson, Band Leader and Laborer, Fort Mojave, 600.

RESIGNATIONS—EXCEPTED POSITIONS.

Celso Rivera, Baker, Osage, 360.
 Ivy L. Quinn, Cook, Shawnee, 450.
 Emma Long, Housekeeper, Sia, 30 mo.
 Edith Collins, Teacher, Chilocco, 600.
 Agnes P. Ryder, Cook, Bismarck, 500.
 Anna Eyer, Cook, Colorado River, 600.
 Beatrice Defoe, Cook, Cross Lake, 420.
 Evelyn Toupin, Cook, Rapid City, 500.
 Pearl Bonser, Landress, Fort Lapwai, 480.
 Lawrence Quaderer, Discip., Hayward, 600.
 Elena B. Lincoln, Asst. Cook, Navajo, 500.
 Susie M. Rayos, Asst. Teacher, Isleta, 55 mo.
 J. T. Meredith, Physician, Fort Bidwell, 480.
 Mary E. Halsey, Housekeeper, San Felipe, 30 mo.
 John Potvine, Blacksmith, Lac du Flambeau, 600.
 Russel Tallbull, Nightwatchman, Cantonment, 360.
 Agnes V. Witzleben, Teacher, Standing Rock, 540.
 Ethel Shelton, Housekeeper, Cheyenne River, 30 mo.
 Chas. P. Wells, Financial Clerk, Fort Belknap, 800.
 Manford Bachelder, Asst. Engineer, Mt. Pleasant, 480.
 Mary C. Dupris, Housekeeper, Cheyenne River, 30 mo.
 Chas. M. Seely, Financial Clerk, Canton Asylum, 1100.
 Hal O. Davidson, Band Leader and Laborer, Ft. Mojave, 600.

APPOINTMENTS—UNCLASSIFIED SERVICE.

Ralph Kennedy, Laborer, Otoe, 480.
 Elmer Crow, Laborer, Umatilla, 480.
 John Quajada, Laborer, Phoenix, 500.
 Samuel H. Smith, Laborer, Blackfeet, 360.
 Joseph C. Omen, Laborer, Cross Lake, 600.
 Alfred F. Spring, Laborer, Fort Belknap, 500.

RESIGNATIONS—UNCLASSIFIED SERVICE.

Fred Shipley, Laborer, Otoe, 480.
 Harley Gray, Laborer, Umatilla, 480.
 John Hunsberger, Laborer, Blackfeet, 360.
 George Rock, Laborer, Fort Belknap, 500.
 Andrew Anderson, Laborer, Rainy Mountain, 480.

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, its first students having been brought by General R. H. Pratt, who was then a lieutenant in charge of Indian Prisoners in Florida, and later for many years Superintendent of the School. Captain A. J. Standing also brought some of the first pupils and served as a faithful friend and teacher of the Indians for twenty years. The War Department donated for the School's work the Carlisle Barracks, composed of 27 acres of land, stables, officer's quarters and commodious barracks buildings. The Guardhouse, one of the School's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East enabling them to get instruction in public schools, imbibe the best of civilization and earn wages, which is placed to their credit in the bank at interest.

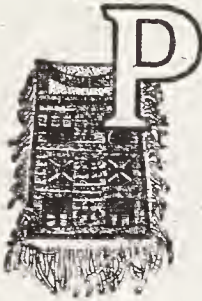
PURPOSE. The aim of the Carlisle School is to train Indian men and women as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service, leaders among their people, or as industrial competitors in the white communities in various parts of the country.

FACTS.

Faculty	75
Number of Students.....	1004
Total Number of Graduates	538
Total Number of Students who did not graduate.....	3960

RESULTS. These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.

HANDICRAFT OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way



INDIAN CRAFTS DEPT

of the CARLISLE INDIAN SCHOOL, PA

The NEW CARLISLE RUGS



CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them for sale any other place. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they somewhat resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversable Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

The NATIVE INDIAN ART
DEPT., *Carlisle Indian School*

Volume 1, Number 2

One Dollar Per Year

THE INDIAN CRAFTSMAN

FOR MARCH, 1909



THE CARLISLE INDIAN PRESS
U. S. INDIAN SCHOOL, CARLISLE, PA.

Native Navaho Blankets



NOT the kind you will see at most of the socalled "Indian" stores, but the best thing there is in the way of this inimitable production of the Navaho squaw; the finest weaves, the cleanest wool, the most artistic color combinations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. Write

Indian Crafts Dept.

Carlisle Indian School



A magazine not only *about*
Indians, but mainly
by Indians



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¶ THE INDIAN CRAFTSMAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work and all the art work is executed by Indian students of the school.

¶ This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

¶ All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE INDIAN CRAFTSMAN, United States Indian School, Carlisle, Pennsylvania.

¶ No advertisements will be published in this magazine which are foreign to the immediate interests of the school.

¶ Subscriptions will be received with the understanding that one volume will cost ONE DOLLAR. Ten numbers will probably constitute a volume. Usually no back numbers.

(Application made for entry as second-class matter, Carlisle postoffice.)

The Debt of The Public Schools to The Special School: *By M. Friedman*



PUBLIC schools in the United States are widely noted for the excellence of the instruction given in them, and American methods and courses of study are studiously considered throughout the world. Nearly every foreign country has at some time sent its ablest educators to investigate the things which we are doing. Many such men have come from England, who are prominent in the councils of that country; others are regularly being sent from the Continent, and the Nations of the Orient eagerly seize on our systems of instruction and organization.

This enviable reputation which the American public school system has abroad, can be traced to certain peculiar conditions which obtain in our own country and before going further I wish to emphasize some pertinent reasons for this success.

In the first place, there is a consuming desire on the part of the American people to educate their children. Free education is the very soul of our institutions. It makes possible our form of political life, and certainly is at the bottom of the wonderful prosperity which has reigned over this nation for so many years. The American is like the Scotchman, no sacrifice being too much in order that he may send his child to school.

I believe it is generally conceded that the public "free school" was born in America. It was that noted educator, humanitarian and ecclesiast, Eliot, who, about the year 1675, was instrumental in opening the first "grammar school" in the state of Massachusetts. The spirit of free institutions must have been in his blood, because it was he, also who suggested the Sunday School. Since that time our school system has had a healthy and consistent growth, until today no effort is thought too great, nor any expenditure too large for its support.

Even the Indian tribes are rapidly awakening to the need of educating themselves and their children in the lore of books and in the ways of the white man. Many of those engaged in Indian education recall how, not very many years ago, the children of these Indian parents had to be almost forced into school. Neither children nor parents recognized the necessity of education. Gradually conditions have changed, and the same earnest desire to educate and train their children is being manifested by hundreds of these noble red

men who once roamed unhampered over the broad plains and forests of the United States. The lesson is particularly brought home to us right here at Carlisle. In the early days of its history, agents and solicitors had to be sent to every reservation in the West, and much difficulty was encountered in winning the consent of parents for the sending away to school of their children. This last year, without the need of sending a single solicitor out in the West, the Carlisle school has filled up to the limits of its capacity. Never before in the history of this institution has there been brought together such a magnificent body of students, and I believe the facts will bear me out in saying that it is the most mature and purposeful student body that has ever been gathered together at any school in the history of Indian education.

In the second place, the success of our school system has been materially helped by the excellence of the homes which the American people have built to house their schools. There has been no limit to the amount of money spent. Local communities will limit expenditures for other purposes, but little difficulty is encountered in obtaining bond-issues for the erection of costly buildings, to which the residents point with pride. In fact, sometimes in our inordinate desire to have an ornate building, other necessities have been overlooked. In these buildings we find plenty of space and light, fine heating and ventilating systems, and the best of equipment. Their erection has developed to such an extent that a special study is now made by the best architects of school architecture. It is a real pleasure for the teacher to teach and a delight for the student to learn in these cheerful, pleasantly located and excellently constructed buildings.

Thirdly, foreign educators have come to grant recognition to the American schools because of the well balanced courses of study which have been introduced. Each year this has been given more attention by American teachers and educators. As time goes on there has been an infusion into the curriculum of common sense—and still more common sense. The useless has been lopped off. Interest has been stimulated in the school work by the elimination of much routine drudgery which in former years took up so much of the student's time. The courses in English, language study, history, etc., have been simplified. The student is actually learning during the first year of his school life. The study of mathematics has been

rationalized; elementary science is taught by the laboratory method, and text books are being used more and more as a reference only. New studies have been introduced. Manual training has a firm hold and is an important factor in developing the motor activities and teaching the dignity and the value of toil. However, much yet remains to be done in adapting our courses of study in the grammar schools to the ninety per cent. of boys and girls who will never attend high schools and colleges. Our school work must be arranged so that this large majority will have a somewhat rounded education, even though it is of an elementary character.

Finally, after giving due credit to the spirit of education which has taken hold throughout the land, to the excellence of our school buildings, and to the comprehensiveness of courses of study, it must be admitted that the success of American schools has depended upon our school teachers. This profession has grown to be one of the most potent influences in moulding lives and characters and in educating the children of the American people. Whereas, in former years, it was thought sufficient for a school teacher to be able to read and write and cipher a little, today school boards are demanding a preparation and training which it takes years to master on the part of applicants. Normal schools for the professional education and training of teachers have sprung up by the score. The teaching force in our public schools is made up of men and women who have spent years in study and who represent the highest type of the American. If the public school is the bulwark of the American republic, the American school teacher is the essence and substance of the American school. Unconsciously they are the formers of public opinion, because they monopolize the lives of our children when these young people are in the formative period of their lives. It must give cause for congratulation on the part of the teaching profession that their services are being valued more and more as the years go by. The healthy evidence of this appreciation is made manifest by the fact that gradually the teaching profession is being placed on a basis of remuneration to the teachers which the character of their training and the value of the services which they render would justify.

Our school system has been rightly made mention of abroad by the specialists who have from time to time visited this field and examined our work; but an examination of the reports which these

men send out strengthens our belief that although the general school system comes in for great praise, it is the "special" schools that receive constant attention by experts in educational matters.

Many of these private and so-called semi-public institutions have carried certain experiments to a healthy end. They have had the money, special opportunities, the equipment, and the instructors for this work. In all parts of the country these schools have sprung up, from each of which a valuable lesson of some kind can be learned.

Mrs. Jane Adams, at Chicago, in a quiet way is conducting a tremendous educational movement in the Hull House. The socialistic experiments which she is carrying on are destined to work vast improvements in the lives of the common people of Chicago, and of other cities. This labor in the slums of a great city is a most potent factor in preventing illiteracy among thousands who cannot otherwise be reached. It does not take the place of a public school, but it works in conjunction with the public school. By carrying the work of the public school a little further and instilling into it certain common sense elements, a little handicraft, some moral teaching, and by adding a touch of human sympathy, great interest is stimulated.

If we would quickly move to the State of New York and enter the Elmira State Reformatory, we can see how in that place, young men, who have been led astray and were consequently brought before the bar of justice because of criminal acts, are taught self-control, and the love of work. Here learning is substituted for ignorance,—industry for indolence. These wayward young men are carefully and persistently led out of the darkness which has clouded their lives into an arena of light, where it becomes a pleasure to live, and to be upright and manly.

Another great lesson which we can learn in that place is that corporal punishment has been abolished. This is not unique to Elmira, but in practically every large school of its kind, and in other special types of schools which have made a pronounced success, this relic of "ye olden times" has given way to more sensible methods and rational treatment. If it has been found wise to abolish this mode of punishment in a penal institution; if its continuation has been found unwise in scores of other institutions throughout the length and breadth of the land which deal

with all classes of people; if some of our best governed cities have deemed it essential to supplant the rod, then it would seem high time that it be universally abolished, and that our children be led and guided by a knowledge of right on their part, and a knowledge of the best methods of discipline on the part of teachers everywhere.

In the same State, we can go to Freeville, where the George Junior Republic which, though woefully lacking in organization, is yet offering to the world in the idea of the "Republic," the need of individual contact, and the urgent necessity of a bond of sympathy between teacher and student! Then, too, how valuable is the way in which it is brought home to us that no effort is too great which tends to stir up individual independence and self-initiative on the part of the pupil.

Now, if you will go with me to some of the larger cities,—to New York, and Philadelphia, for example—and enter the spacious buildings of Pratt Institute, or of Drexel Institute, the magnificent work which they are doing will be found one of the most impressive sights, and one of the grandest examples of efficiently managed school work. Education in these places has become a business. No expense is spared in order to obtain thorough results and to insure efficiency. The trained mechanics, teachers, and professional men and women who are sent out from this type of school make themselves felt from one end of the nation to the other.

Before closing, mention might be made of a number of boarding schools which are scattered throughout the country and some of which have for long forced themselves upon the thought of thinking Americans. Right here, at Carlisle we have a type of such a school, of which not only the great State of Pennsylvania is proud, but the whole nation as well. Here the whole boy and girl is trained,—head, hand and heart each receiving their share of attention. These young people at the Carlisle School are equipped so that they can go forth to battle successfully with the many drawbacks and temptations of the reservation; or if they desire to remain in the teeming civilization of the East, to successfully compete with the trained white men and women who have not only had an education, but years of ancestry to help them out.

Our students are trained, not only trained for life, but "in life". The methods are worth examining which, when applied in the edu-

cation of the Sioux, the Apache, the Pawnee, the Nez Perce, the Alaskan, and the members of half a hundred other tribes of our red men, without disturbing or detracting from the native honesty, courage and dignity which these people have inherited, graft on them the ways of civilization, a good education, a knowledge of business and of some trade, and a high sense of right.

If you will go a little further South to historic Hampton Roads, you can see there how a type of the boarding school is gradually solving the Negro question. All through the South, schools have been established such as the one at Tuskegee, which are outgrowths of the mother institution in Virginia. General Armstrong, the founder of Hampton Institute, applied his wonderful personality most effectively to the education of a whole race.

These schools are founded on the gospel of work, and students are taught the need of service.

Although all of these types of schools which I have mentioned have had a small beginning, the grand things they hoped for and the methods they adopted have made them grow year after year until they have become of tremendous influence in world-wide education.

American public schools are recognizing that the compelling need of our boys and girls now is to prepare them for the time when they will be thrown upon their own resources, and will be face to face with the great problem of self-support. Our schools are fast measuring up to these demands and are grasping the opportunity which is thrown in their way of rendering greater service, not only in matters educational, but in helping to solve many of the vexatious questions which confront our nation.

After all, the teacher constitutes the last Court of Appeal. The young lives which are intrusted to your care can be made or unmade in the schools which you conduct. Their future worth as citizens of this Republic depends upon the ability and tact with which you handle them.



IT is to the initiated, a self evident fact that for the thoroughly successful teacher there is but one standard: he must be an angel for temper, a demon for discipline, a chameleon for adaptation, a diplomat for tact, an optimist for hope, and a hero for courage.—*Meditations of an ex-School Committee Woman.*

Athletics at the Carlisle Indian School

By Glenn S. Warner



THE consistently strong football teams which the Government Indian School at Carlisle, Pa., has turned out for the past ten years, and especially the remarkable record made by the Indians in the last two or three years has caused many to attribute this success to questionable methods of recruiting the team, when as a matter of fact the success of the Indians has been due to the rough, hardy outdoor life that the players have been inured to from the day they were born. In addition to this purely physical explanation, there is a psychological one: the Indians know that people regard them as an inferior race, unable to compete successfully in any line of endeavor with the white men, and as a result they are imbued with a fighting spirit, when pitted against their white brethren, that carries them a long way toward victory.

So strong is this suspicion of some mysterious method of coaching in vogue at Carlisle that the Indian players, while they are working at different occupations during the vacation, are often pumped by other players and rival coaches. The only facts they unearth are that at Carlisle there are fewer fingers in the pie, and that a general hard-work system is followed and that the Indians have been following the same consistent *modus operandi* for the last ten years.

Up to last year the school had never had any eligibility rules, the school authorities believing that so long as a player remained a student here under the rules and regulations of the Indian Office, he should not be debarred from playing on the school teams, but after the season of 1907, it was deemed wise to adopt, so far as practicable, the same rules as are in vogue in most of the colleges, and since that year the football boys have been and will continue to be, limited to four years upon the first team. As a matter of fact very few ever play upon the team that long.

As an illustration showing what good work Carlisle has done upon the football field attention is called to the fact that during the past ten years the Indians have defeated the strong University of Pennsylvania team five times, tied once and lost but four games, scoring a total of 113 points to 85 for Pennsylvania; and these figures seem all the more creditable when it is remembered that all of these games have been played upon Pennsylvania's home grounds.

Not only in football has Carlisle shown up well, but in track athletics and baseball, the school teams have been able to cope successfully with college teams and the Indians' record in track athletics especially seems even more remarkable than upon the football field.

It was in 1900 that Carlisle first had a track team, but such rapid strides have been made in track and field athletics since that time that the school records now compare favorably with those of the best college and university teams, as an examination of the following records, showing by whom they were made, will show.

100 yards—10 seconds,	Held by Benjamin Caswell.
220 yards—22 3-5 seconds,	Held by Frank Mt. Pleasant.
440 yards—50 seconds,	Held by Frank Mt. Pleasant.
½ mile—2 minutes 2 3-5 seconds,	Held by William Gardner.
1 mile—4 minutes 36 seconds,	Held by Eli Beardsley.
2 miles—10 minutes 8 seconds,	Held by Walter Hunt.
120 yards hurdle—15 4-5 seconds,	Held by Archie Libby.
220 yards hurdle—26 seconds,	Held by James Thorpe.
High jump—6 feet,	Held by James Thorpe.
Broad jump—23 feet 9 inches,	Held by Frank Mt. Pleasant.
Putting 16-pound shot—40 feet, 1 inch,	Held by James Thorpe.
Throwing 16-pound hammer—136 feet, 8 inches,	Held by Nickodemus Billy.
Pole vault—11 feet,	Held by Charles Mitchell.

In addition to these records for the regular intercollegiate events, Lewis Tewanima holds the American record for running 10 miles indoors, his time being 54 min., 27 4-5 sec.

Last season Carlisle won all dual meets participated in and won the Pennsylvania State Intercollegiate championship held at Harrisburg against teams from twelve colleges and universities, while Tewanima, Carlisle's representative in the Olympic Marathon race at London, won honor for himself, the school and his race, by finishing ninth in a field of about fifty of the World's greatest distance runners.

Another athletic honor which the school recently won was the Indians' defeat last fall of the University of Pennsylvania in the first dual and cross country race in which Carlisle ever competed, three Indians being first to cross the finish line.

In baseball Carlisle has not done as well as in other sports, but a creditable record has been made upon the diamond.

Athletics at the school are financed by the receipts from the

football games, the surplus being sufficient to equip and maintain the other branches of sport, thus making athletics at Carlisle self-supporting without charging students or employees admission to the games. In addition to doing this, several thousand dollars worth of permanent improvements have been made at the school by the Athletic Association, to say nothing about the sums expended for the moral and religious welfare and entertainment of the students.

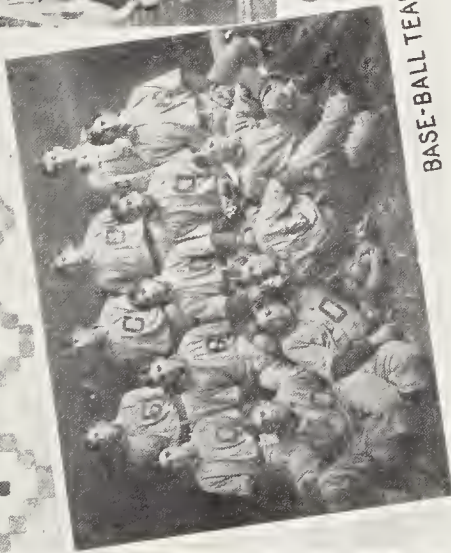
This financial success has not been due primarily to large gate receipts (since many colleges whose athletic associations have to call for subscriptions receive a larger income from athletics than does Carlisle) but to economic business management. It is customary at most of the colleges and universities with whom Carlisle has athletic relations to employ a graduate manager assisted by a bookkeeper and stenographer, coaches and trainers for each branch of sport, all on good salaries in addition to the undergraduate managers, while at Carlisle the managing, coaching and training is done by the athletic director with the help of a bookkeeper and assistance during the football season.

While athletics at Carlisle are encouraged in a healthy manner, it is understood at all times that football, baseball and track sports must be considered secondary to school work, no more time being allowed for them than is devoted to general recreation for the students. The only concession given at Carlisle, not usually allowed at any big school, is the number of trips the teams are permitted to take; this is due to the fact that experience has proved to the school authorities at Carlisle that traveling and association with different college men in sports educates the Indians fully as much, if not more, than steady-grind school-work. It is an interesting fact that the members of the athletic teams at Carlisle are, as a rule, the best and brightest students, and those who have been graduated show that they are better able to fight the battles of life than those who passed up athletics.

Not the least pleasing feature of Carlisle athletics is the fact that wherever the Indians appear their gentlemanly and sportsman-like conduct, both on and off the field of play, is almost invariably commented upon and this is one reason why Carlisle is welcomed as an opponent upon the athletic fields of the best colleges both east and west.



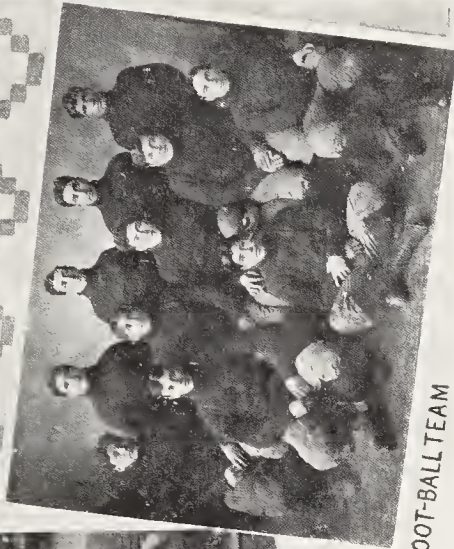
THE ATHLETIC QUARTERS OF THE CARLISLE INDIAN SCHOOL



BASE-BALL TEAM



TRACK TEAM



FOOT-BALL TEAM



GLENN S. WARNER
CORNELL, '94
DIRECTOR OF ATHLETICS



INDIAN FIELD

ATHLETICS

ON THE FIELD



THE FOOTBALL TEAM, CARLISLE INDIAN SCHOOL, SEASON 1908



THE ART OF MAKING POTTERY

OLGA REINKEN, *Alaskan*

EUROPEAN pottery has received much attention, but it was not until recent years that the pottery made by the Amerinds has been given any attention. Pottery was invented about 2,698 years B. C., by an emperor of China by the name of Hoang-ti. It may have been made long before that by other people.

Pottery does not exist among all tribes. Some tribes have no knowledge of it at all. Some modelled their pottery in basket forms, either right side up or right side down. Others modelled theirs in holes in the ground, or in their laps, and by coiling round and round slender ropes of clay. Some Amerinds made pottery inside of wicker forms, or on netting in a mould hole. While other pottery was freehand coil-made. The wheel-made pottery the Amerinds appear never to have known.

The coil process is the highest development of the Amerinds' skill in making pottery. Pottery is done by the women of all tribes.

When the pottery is dry, the painting and decorating are done by means of a long string-like brush made of yucca fibre.

Pottery is generally built on wicker trays so that in turning the pottery it is not injured.

Sand is mixed with the clay in order to prevent it from cracking. The pottery of primitive races is known as soft pottery. Pottery requires very hot fire. Potters make their fire out of doors, so their pottery is burned in the open air. The Pueblos pile their ware up and cover it with hot coals. When the pottery comes in contact with the coal and sometimes fire, it becomes black.

In the Mississippi Valley pottery is found in mounds and is supposed to have been made by the Mound Builders.

The high-necked bottle is one of the well known shapes found in these mounds.

The Amerinds of the Mississippi Valley made head-shaped vases, or death-masks. This was done by pressing soft clay on the features of a dead person. When the clay was dry it was removed.

The Atlantic pottery is more rude and rare than that of the other regions. The pottery produced in the lower Mississippi Valley and the southwest regions presents the highest development. As one proceeds northward, both quality and quantity decrease and it increases in quality and quantity towards the south.

The pottery area is fan-shaped, with Central America for the handle. This would indicate that the Mound Builders and the Pueblos acquired this art from Central America. Many attempts have been made to connect the Pueblos with the Mound Builders, but no good evidence has as yet been obtained to this end.



LEGEND OF THE BIG DIPPER

CLARENCE SMITH, *Arapaho*

I USED to take great delight in listening to the stories told by my folks. Here is one which I can recall from memory. I will tell it in my own words:

Once upon a time there were six brothers who had a sister, who was the oldest. One day they were playing "tag." The sister had scarcely been tagged when she was suddenly transformed into a real bear. The six brothers were terrified and fled toward the village, with the bear in close pursuit. The bear entered the village, killing the people as she went along. The warriors made an attempt to kill her; they sent a shower of arrows and spears at her, but the weapons took no effect. They began to realize that nothing on earth could kill the bear. The whole village was thrown into confusion. The people took to the woods for refuge.

A young man who had just returned from a hunting trip was puzzled when he approached the village. He did not see a human being about, nor smoke coming from any of the wigwams. It was like a desolate place, only the singing of birds and the rustling of leaves could be heard. He found the six brothers, and upon inquiring learned what had taken place. He looked into every wigwam only to find them deserted. He went into his lodge and smoked his pipe in honor of the Great Spirit. After praying to the Great Spirit he took his medicine from a box and began his search for the bear. He found her in the wigwam fast asleep. He put the root which he used as a medicine under her nose; this only stirred her anger and she

took after him. He ran, with the bear in close pursuit; he reached the place where the brothers stood waiting, but he had no sooner reached the spot than he and the six brothers shot up toward the heavens as quick as a flash. The Great Spirit changed them into a group of seven stars. As for the bear, she followed them but landed toward the northern skies and was changed into a Great Dipper, which can be seen to this day.



A LEGEND OF THE POTTAWATOMI

ELMIRA JEROME, *Chippewa*



THE Pottawatomí Indians believe in two spirits, Kitchemanito, symbolizing the Great Spirit, and Matchemanito, the evil spirit. When Kitchemanito first made the world it was inhabited by a class of beings who looked like men, but who were perverse, ungrateful, wicked dogs, who would not even raise their eyes from the ground in Thanksgiving to the Great Spirit. Seeing this, Kitchemanito plunged the people and the earth into a great lake and drowned them all. But he afterward withdrew the earth and made a handsome young man. This man, being all alone, was very sad and lonely, so Kitchemanito sent him a sister to cheer and comfort him.

After a number of years this man had a dream which he related to his sister. He told her that five suitors were to come to see her; but she was forbidden by the Great Spirit to even look up and smile at the first four, but the fifth one she could speak to. When the men appeared she acted as she had been told. The first one was Usama, or tobacco, but as he was rejected, he fell down and died. The second was Wapako, or pumpkin, and he met the same sad fate. The third, Eshkossimin, or melon, and the fourth, Kokees, or bean, were treated likewise and ended their lives. But when the lucky fifth, Mondamin, or maize, came along, she pulled aside her skin tapestry door and gave him a hearty reception. They were then married and from this union it is believed sprung the whole Indian race.

Mondamin then buried the four unsuccessful suitors, and from their grave grew tobacco, melons of all descriptions, and

beans. These they thought were sent to them by the Great Spirit in order that they might have something to offer him as a gift for their feasts and ceremonies. Also that they might have something to put into their cooking kettles along with their meat.



MY HOME PEOPLE

AARON MINTHORN, *Cayuse*

I LIVE in the northeastern part of the state of Oregon. My tribe is Cayuse and Nez Perce. The Nez Perces live in the western part of Idaho. The size of this tribe is about 1,500. The Nez Perce Indian reservation was thrown open some years ago. They have become citizens and own nice homes of their own; a few of them still cling to blankets, but these are few.

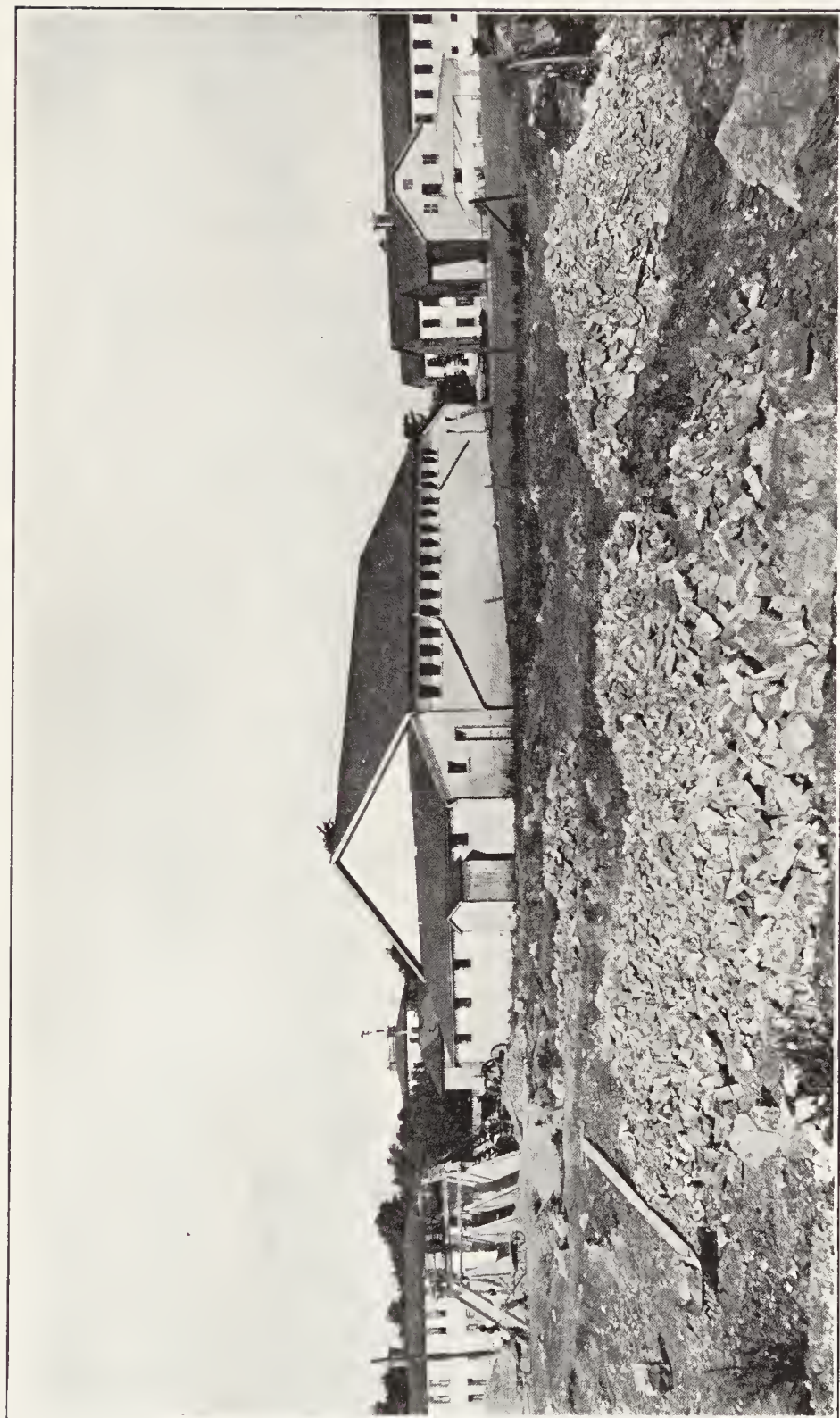
The Cayuse tribe live in Oregon. The number of this tribe is very small. The language of the tribe has died out. It is never spoken among the people but the Nez Perce language is spoken in its place; a few words only are pronounced differently from what they used to be.

The Umatilla reservation, on which the Cayuses have allotted lands, is not a large reservation. The Umatilla tribe is mixed with two others, Walla Walla and Cayuses. Many years ago they differed in habits and lived separate from each other, along the Columbia River.

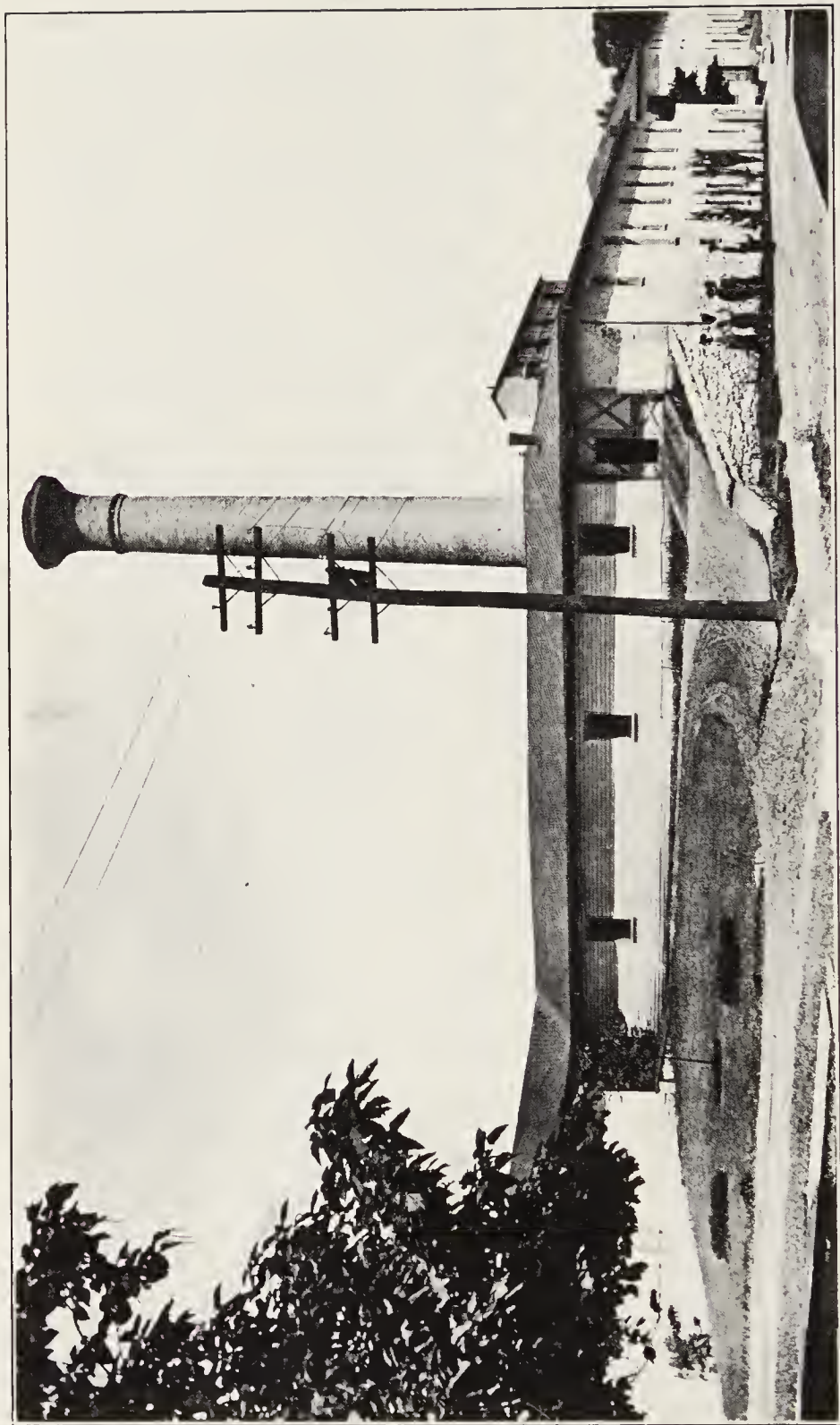
The Cayuses claimed the tract of land where the Umatilla reservation now is and also some north of it. According to the early traditions the Bannock Indians of Idaho once tried to drive them off, but did not succeed. These Indians are advancing toward civilization. Some cling to their old customs, which will soon be forgotten.

On this reservation much farming is done and many bushels of wheat to an acre are raised—as in other parts of the country. Some of the Indians farm their own land.

These three tribes try to get ahead of each other in many respects; for instance, if one of the tribe farms his land the other two tribes will do the same.



VIEW OF STONE CRUSHER AND CARLISLE QUARRY



THE BOILER HOUSE AT THE CARLISLE INDIAN SCHOOL

An Indian School From a Frenchman's View-Point:*

UNDER the title of Indian Industrial School, the United States has organized at Carlisle, Pa., an educational institution for the Red man. Twelve hundred boys and girls from the age of six to twenty years, who are recruited from the reservations or territories reserved for the Indians by the agents of the school, receive there a general or professional education without cost to them. A recent regulation forbids the soliciting of students. During the past year the Indians have come to Carlisle without the necessity of sending a soliciting agent into the field. While the discipline is more rigid, being of a military character, than that of Hampton Institute, in principle the schools differ but little. One characteristic of the Indian School is the Outing System, whereby the students are placed in well chosen homes for a period of four months each year. The girls are engaged as house girls or domestics, and the boys are placed on farms and in shops to be taught farming and the trades.

The persons who take students are required to sign an agreement whereby they pledge themselves to give the latter good treatment, send them to public school a certain number of days each week, to guide and watch their conduct as a parent would, and pay to the school for their benefit a stipulated wage.

Two agents, called Outing Agents—one for the girls, the other for the boys—visit the pupils regularly and report on their condition, way of living, and the progress they are making. In this way the young Indians come in close contact with the whites, learn the English language, and acquire, in a natural and practical manner, the habits of civilization.

Unconsciously they learn how to make a living by the sweat of their brow, and in the end the value of money. Half of their earning is placed to their credit at interest in the school's saving bank so that the greater number of these young people are in possession of a nice sum of money when they return to their homes. The other they may spend while at school as they choose.

The Indian child manifests remarkable qualities; patience in execution; accute eyesight; great power of observation; and skillfulness in nearly all handiwork. Carlisle aims to develop these qualities by

*Translated from an article descriptive of the Carlisle School in a work entitled, "Methodes Americaines, Education Generale et Technique" by Omer Buyse, Conservateur du Musee provincial de l'Enseignement technique du Hainaut, Directeur de l'Ecole industrielle provinciale superieure, Charleroi.

making the arts and crafts a predominating feature of the school. Carlisle has for one of her teachers, Miss DeCora, a professional artist, herself an Indian, who has enlightened the world as to the artistic aptitude of her race.

Every department of the institution aims to give to the young Indians ambitions to rise, the courage and ability to make their way in the industries and trades.

The pupils are in the class rooms a half day, and the other half is spent in the studio and shops. In the class rooms we see pupils occupied in studying the rudiments of education under the instruction of white women.

It is a curious sight, these Indians of powerful jaw, savage eyes, angular faces crowned with a wealth of coarse rebellious hair, placed under the guidance of delicate white women who gently and indefatigably, and by moral suasion, introduce into those broken natures the elements of learning.

The sight is a beautiful one, inspiring the most profound respect for these ladies and professors, living more or less in seclusion, who, with a devotion really sublime, set themselves the task of civilizing these primitive beings.



A CARLISLE INDIAN SCHOOL VISTA—LOOKING PAST LARGE BOYS' QUARTERS

Prevention of Preventable Diseases:

By F. Shoemaker, M. D.



SUBJECT which is of vast importance and which concerns us all is the matter of the prevention of disease. It is now known that a great many of the best known and commonest diseases, and those which annually carry off the largest number of people, are wholly preventable diseases. It is due to the wonderful advances that have been made in recent years in the science of bacteriology that we have learned of the causation of the various infectious diseases and, once knowing the causes, it is but a natural sequence to determine the best means of their prevention. Typhoid fever, tuberculosis, small pox, pneumonia and, in fact, the whole list of communicable diseases can, with due regard to the ordinary laws of health and with a little thought and trouble upon our part, be largely prevented and untold misery averted.

As individuals it is well known that we should keep ourselves in as good physical condition as possible in order to render ourselves better able to resist the invasion of disease-germs, and less susceptible to diseased conditions in general. We should eat an abundance of wholesome and digestible food at regular intervals, which should be thoroughly masticated in order to render it more easy of digestion. A due regard should be paid to regular daily exercise and in the open air if possible. An abundance of fresh air both by day and by night is an absolute essential to the maintenance of good health. This can be readily had by a proper arrangement of the openings in the rooms we occupy without exposing ourselves to the disagreeable effects of draughts. The importance of the matter of ventilation and an abundant supply of fresh air, which is as necessary for the healthy as for the sick, cannot be too strongly emphasized specially in regard to our sleeping-rooms where most of us spend at least one-third of our lives. It matters not how cold the air is that we breathe so long as it is pure and our bed coverings are sufficient to maintain bodily warmth.

One of the most important problems that has forced itself upon the attention of the scientific investigator and sanitarian in recent years is the relation of certain common and well known insects to disease. It is now known, thanks to the labors of the late Dr. Walter Reed of the U. S. Army Medical Corps, and his co-workers Doctors Carroll and Agramonte, that yellow fever, a disease which

for centuries has been a scourge of the tropics, and occasionally of Northern cities as well, destroying many thousands of lives annually, could not exist without a certain species of the mosquito—the *Stegomyia fasciata*. In 1900, soon after the Spanish-American war, Dr. Reed and his associates made a series of remarkable experiments in Cuba which proved beyond a doubt that yellow fever was conveyed from man to man by the bite of the female *Stegomyia* mosquito. No successful experiments have since been made with any other kind of mosquito and the accepted belief today is that this is the only active agent concerned in the transmission of yellow fever.

Malarial fever, which a few years ago was as much a mystery as cancer is today, is now known to be conveyed by the bite of another species of mosquito known as the *Anopheles*. It was not until a number of years after the discovery of the malarial parasite by Laveran, a French army surgeon, that Manson and Ross, English investigators, and others, showed by experiments that the *Anopheles* mosquito is the sole means as yet known by which the malarial fevers can be transmitted to man.

Knowing that the mosquito is responsible for the existence of these diseases in man it is only necessary in order to prevent their ravages to destroy, as far as possible, the disease-carrying mosquitos and their breeding places, and protect against their bite by thorough screening. The recent magnificent work of Col. Gorgas in the Panama canal region, practically ridding that section of yellow fever and malaria stands out as excellent proof of the truth of the above.

The mosquito has also been accused of being the means of infecting the human body with a small hair-like worm known as the filaria, of which a great many kinds have been described. These filarial worms invade and live in great numbers in the lymphatic vessels and glands which they sometimes completely block, producing the unsightly and disfiguring disease known as elephantiasis.

The very important part which the common house-fly, one of the most constant companions of man, plays in the causation of disease is now familiar to all. Typhoid fever is the best known example of the diseases that are transmitted by flies though tuberculosis is also frequently so conveyed. Some epidemics of Asiatic cholera have also been traced to this insect. In Egypt the eye disease known

as trachoma is conveyed by a particular kind of fly, as is also the much dreaded sleeping sickness, or "African Lethargy" which has recently been thoroughly studied in Africa by the German commission under the supervision of Prof. Koch. The specific cause of sleeping sickness is a small animal parasite, or protozoon, the trypanosome, which is conveyed by the bite of the Tsetse fly. This fly is a little larger than our common house-fly and has a large piercing proboscis with which it inoculates its victim with the parasite in much the same manner that the malarial mosquito does in causing malaria.

The usual way in which flies convey disease is purely a mechanical one. They light upon filth and infected matter of all kinds which adheres to their feet and legs and, as they swarm in and about kitchens, restaurants and other places where food is prepared for the table, they light upon the food and contaminate it with the poisonous matter clinging to their feet. Exposed fruit and foods of various kinds in stores and markets are in the same way rendered unfit for food. It was largely in this way that typhoid fever was spread through the camps of the American army during the late war with Spain in 1898, when hundreds of young soldiers needlessly lost their lives.

Besides the agency of flies there are, of course, many other well-known means of causing typhoid fever. The drinking of water which has been contaminated by infected sewage, polluted milk, oysters that have been found in sewage-contaminated water, and the washing of celery and other raw vegetables with infected water are all well-known ways of contracting this disease. So frequently is a polluted water supply the starting point of an epidemic of typhoid fever that the number of cases of the disease in a community has come to be considered an index of the purity of its water supply. Although the matter of purifying the water supply lies in the hands of the municipal authorities yet it is within the power of each individual household to render its drinking water absolutely safe by the simple expedient of boiling.

The preventive measures as regards flies would be first, the destruction of the insect and the prevention of, as far as possible, their breeding. As the house-fly, as a rule, breeds in and about stables and barnyards it is necessary that all stables should be kept clean and the refuse matter treated with chloride of lime which is effective

and yet will not destroy its fertilizing properties, or sprinkle it once or twice a week with kerosene oil; second, decaying meat and spoiled foodstuffs of all kinds should also be promptly disposed of that they may not afford a breeding place for this insect; third, the thorough disinfection of infected sputum and excreta from the sick, and lastly, the exclusion of flies by screening from all kitchens, stores, markets, restaurants, and other places where food is exposed. This brings to our attention the important fact that screening our houses is not only a matter of comfort but a protection to our health as well.

The flea is another well known, and at times, troublesome little pest that lives under the same stigma as the house-fly and mosquito. It is a well established fact that this insect is largely responsible for the spread of the dreaded bubonic plague or "black death" of India, and is harbored by another ever present but unwelcome guest the common house-rat. This little rodent is an especial favorite of the plague-carrying flea and during epidemics dies by the thousands. This flea also readily turns its attention to human beings and, if it happens to be infected with the germ from having previously bitten an infected person or rat it inoculates its victim by its bite. This disease is not infrequently transported to distant ports by means of ships carrying plague-infected rats. It was in this way that it was lately introduced into San Francisco. Since May, 1907, there have been 159 cases and 77 deaths recorded there but owing to a vigorous campaign that has been waged against it during the past year and a half by the U. S. M. H. Service the epidemic has been practically brought under control. This has been accomplished by an expenditure of nearly \$400,000 and it is estimated that before the task has been entirely completed it will cost upwards of \$800,000. Millions of rats have been killed in San Francisco and Oakland within the last year or so. Traps, poison and a certain virus (Danysz's), which is harmless to people but produces in the rat a fatal disease similar to typhoid fever, have been the principal means used. Large sums of money have also been spent in destroying rat nests and runs and in making rat proof hundreds of bakeries, stables, restaurants, markets, etc. The importance of this work can be better appreciated when we consider that the plague, which is one of the oldest diseases known to man, has destroyed entire nations. In 1334 A. D., it swept from China

to Norway and caused the death of 25,000,000 people. In 1665 it killed 70,000 people in London in a single summer and in India, since 1895, it carries off 400,000 people annually.

The ground squirrel is also under suspicion as several cases of the plague have recently been traced to this source.

There is reason to believe that certain other fleas as of the dog, cat and hog are sometimes concerned in the spread of leprosy. This has not been proven but is believed by many to be true. Bed-bugs, roaches, and ticks have also been thought to be occasionally responsible for the spread of lupus, tuberculosis, leprosy and other diseases.

We cannot close a discussion of this kind without touching more or less briefly upon the subject of toxins, antitoxins and immunity, all of which have been so thoroughly studied by scientists throughout the world during the past few years.

By immunity is meant an insusceptibility to disease which may be either natural or acquired. The white race has for centuries been afflicted with tuberculosis but is gradually becoming less susceptible to it through the slow development of this condition known as immunity. It is well known that the Indian race, which it is believed was free from tuberculosis prior to the advent of the whites, is still highly susceptible to this disease but, as time goes on, it, too, will probably gradually acquire somewhat the small degree of immunity to it that is seen in the white race. A toxin is a poisonous substance produced in the blood by the growth of bacteria. This toxin produces in the blood in some mysterious way a substance which combats the action of the toxin itself and is known as an antitoxin. These antitoxins are formed in the blood serum during the course of all specific infectious diseases, such as typhoid fever and small pox, and when they have been formed in sufficient amount to completely neutralize the toxins present the disease comes to an end and is said to have run its course.

Artificial antitoxins which are used by physicians both in the prevention and treatment of disease are obtained by injecting the toxin of the disease germs into perfectly healthy animals, usually the horse. These injections are made at frequent intervals in gradually increasing doses until the animal has reached a high degree of immunity and its blood is surcharged with the antitoxin. The animal is then bled into sterile containers and, after coagulation of

the blood has taken place, the serum or liquid part of the blood which contains the antitoxin, is drawn off and made to conform to a certain standard for use. These antitoxins are introduced into the blood of the patient by hypodermic injection in sufficient doses to completely neutralize any toxins present. The action of an antitoxin is a specific one, being only efficient against the same disease from which it was originally obtained. This method of treatment has been especially successful in diphtheria, having reduced the mortality from this dread disease during the past dozen years from 40 or 50 per cent to about 9 per cent, and practically robbed the disease of its horrors. It has also given excellent results, not only as a curative agent but also as a preventative, in such diseases as tetanous, bloodpoisoning, bubonic plague, cerebro-spinal meningitis, typhoid fever, etc. Many cases of tetanous or lockjaw after Fourth of July injuries are prevented every year by the timely use of antitoxin, while a few years ago this treatment was unheard of and many deaths followed. During the past year or two an antitoxin has been in use in the English army in India for the prevention of typhoid fever with considerable success. Many investigators, including such names as Koch, Behring, Yersin, Calamette, and Flexner and Welch in our own country, are constantly working in this field and it will not be surprising if, in a comparatively short time, the whole list of contagious diseases will be placed in the preventable column.

For several years the creation of a National Department of Health has been urged by the American Medical Association and other medical bodies throughout the United States. Clauses favoring such a proposition were included this year in the platforms of both of the great political parties and it is hoped that, within a short time, its establishment may be accomplished. The county and city health boards should be directly under and responsible to the state boards and they, in turn, to the national department, and in this way every case of obscure or dangerous disease could be kept under scientific observation and control until its close. It is impossible to estimate the value to the nation of such a department of health. Under its general direction the crusade which is being waged against tuberculosis could be carried on more successfully than it is at present. Under the proper federal authority this disease which it is estimated will cause the death of 8,000,000 of our people that

are living today, can in time be surely stamped out of existence. The establishment of free laboratories for the scientific investigation of disease, free distribution of antitoxin, betterment of municipal milk supplies, examination of school children, extermination of flies and mosquitoes, purification of water supplies, and the general dissemination of knowledge concerning the preservation of health could all come under the province of such a department. For years our government has spent vast sums of money in the investigation of diseases of cattle, hogs, and other domestic animals, and the different parasitic diseases peculiar to the products of the soil. While this is useful and has great value is it not of more importance to protect its citizens from the ravages of disease?



AN IROQUOIS LEGEND

BY WILLIAM BISHOP, *Cayuga*

S EVEN little Iroquois boys were in the habit of taking their dish of succotash to the top of a hill near their wigwams. They would sit on the hill and eat their supper. When their succotash was eaten up their best singer would sing while the others danced around the mound. They came here every night and no other boys came with them. One night they planned to have a feast of soup. Each was to bring a piece of meat. They were to cook it on the hill and fill their clay bowls with the soup. But their parents would not give them any meat, and the boys had eaten nothing all day, but they took their empty bowls and had a mock feast. After this empty feast they filled their empty bowls and danced around the mound. Their heads and hearts were very light. They danced faster and faster than ever before; their feet left the ground and they were dancing in the air. The six boys danced around their leader, who was singing. Up, up, went the boys into the sky. Their parents ran there and called to them to come back. Whirling, floating, dancing, they took their places in the sky where everyone may see them. But their leader was not content with being in the sky, so he stopped his singing and tried to return. Every once in a while he repeats the act and that is why his light is not so bright as the other six stars at times.

Teaching of Horticulture and Landscape Gardening: *By R. H. Hoffmann*



ORTICULTURE and landscape gardening is practically a nature study. The Indian youths are by nature fond of the natural world and its laws, and gifted with a natural love of the beautiful. Consequently they are close observers and students of nature. With proper training we believe they can become efficient in this particular line of work.

In the greenhouse they are eager to compare different species of plants with those of their native plants and flowers, growing perhaps in wild profusion on prairie and mountain side. In this they manifest more eagerness than most white children, who have come under my observation.

The teachers of the different departments say it is marvelous what effect is produced by a promise of a visit to the greenhouse. New life and spirit are manifested in the school room after an hour of amusing and study with nature.

The pupils of the Carlisle Indian School with proper training along the line of horticulture, we believe, will make a success of their efforts in this department. They are not afraid to experiment with an idea they may have gained in the study of plant life, consequently when they have been shown how in a lecture they are eager to apply their knowledge in a practical way. We believe that much can be accomplished through this department to elevate the character of the surroundings into which many of these children go when they return to reservation life.

Our present equipment at Carlisle is rather small, and yet it is practically the only school in the service of Indian education with any kind of equipment for this department. In our small greenhouse we have raised about 20,000 bedding plants, geraniums, coleos, canas, etc.

We have also several hot beds where the children have been taught to raise cabbage and tomato plants, lettuce, etc. Likewise under the supervision of the Agriculturist they have an opportunity to further study this work in the gardening department. Chrysanthemums and carnations are cultivated in large numbers, from which cut flowers are taken to adorn school and living rooms and the hospital wards. A number of decorative plants have been



VIEW OF SECTION ONE, CARLISLE GREENHOUSE

raised—palms, and the like—which are artistically arranged by the pupils for public and social functions.

Landscape gardening is taught in the beautifying of our extensive school grounds. We have recently graded the lawn around the new Hospital, the boys having the opportunity of starting the work—plowing, grading, raking, rolling the lawn, sowing the seed, staking off driveways and walks, laying out flower beds in designs, planting of shrubbery and shade trees, sodding edges of walks, binding the crushed stone—and in fact, everything connected with landscape gardening.

Many trees are set out on Arbor Day, a day set apart by State proclamation in Pennsylvania.

The boys are taught pruning, trimming and fertilizing of the lawns and flower beds. In the spring time the campus is covered with tulips and crocuses. Thus is laid the foundation for beautifying home and its surroundings.

A more practical side of our work for commercial purposes is the nursery, which has just been started. We have many fruit

trees, California Privet hedge and hardy roses set in the nursery. Here the Indian youths are taught a useful and profitable side of the work, along with the aesthetic culture so much needed to give them proper conceptions of true home life.

Even weeds are worth the while to study, not only as to how they may be destroyed, but also their uses for the culture of honey bee, etc. Emerson said: "Succory to match the sky, Columbine with horn of honey, scented fern, and agrimony, clover, catchfly, adder's-tongue, and brier-roses, dwelt among." But our own Whittier put the poetic touch upon some of the common flowers that have grown wild in our country when he sang: "Along the roadside, like flowers of gold, that tawny Incas for their gardens wrought, heavy with sunshine droops the golden-rod."

Why should not the practical as well as the beautiful be impressed upon these sons of the forest, who are by nature lovers of the life shown in the natural world?

We contend therefore that there is no more important department for the education of the Native American than that of hor-



POTTED PLANTS STORED FOR WINTER

ticulture. To show the results of this training I append an extract of a letter received from a boy, who having spent part of a year in the study of horticulture, has had an opportunity to apply his knowledge through the Outing System. He says: "I have transplanted a bed of strawberries and other house plants. I have also edged the lawn along the walks and driveways. Have prepared some flower beds, which I will fill with plants later on, thus putting into



A VARIETY OF FLOWERS IN SECTION TWO

practice what I have been taught in the department of horticulture at the school. I shall go back again to this department when I return to Carlisle in the fall."

With so large a field for useful and efficient service, we commend this study for wider and larger purposes among the young Indians.



SUPERINTENDENT'S RESIDENCE—SOME RESULTS OF LANDSCAPE GARDENING

Sketch of a Prominent Indian Educational Institution: *The Watchword*



WHEN the Carlisle Indian School is mentioned, many persons think of football. The Carlisle Indians have a noted team, and those who think only of casualties of the game may readily understand why Indians should take naturally to football. But Carlisle stands for a distinct method of making good Indians without gun powder.

In the rich Cumberland Valley, nineteen miles from Harrisburg, is the old town of Carlisle. A chilly November wind swept down from the Alleghanies as Editor Phillippi of the Telescope and the editor of the Watchword walked out to the Indian school, enjoying a handful of chestnuts, the real things from the trees of Pennsylvania ridges. (The other kind of chestnuts the editors generously give to their readers.) Entering the grounds, we were directed to the office by a young Indian, dressed in a blue uniform with narrow yellow strips on the shoulders and down the legs. Then we had a pleasant interview with the assistant superintendent and the superintendent of the "outing system," which is a unique feature of the institution.

The Carlisle plan is to take the Indian from his tribal surroundings and place him in environment of civilization. Removed from influences which are immoral, degrading, slovenly, and tending towards shiftlessness, the young Indian is placed in contact with others of superior tribes, amid surroundings that exemplify civilization and inspire within him the possibility of useful citizenship.

If I have read the history of Carlisle right, this plan of industrial education for the Indian had its origin with

R. H. Pratt, captain of the Tenth Cavalry Regiment, and resulted from convictions that grew out of eight years' service against the Indians in the Indian Territory. His regiment was composed of colored men. Captain Pratt's experience with the two races, brought in touch with each other in his service against the Indians, led him to consider their relative conditions. The negro in two hundred years' association with the Anglo-Saxons had gained their language, acquired much of their civilized modes of living, and had become, to a great extent, fitted for citizenship. The Indian, originally no lower than the negro, is no better than when first found. He accounted for the advancement of the negro on the grounds that he had been brought into close contact with civilization, and from the black savage was gradually transformed, and led to adopt civilized modes of living, and he could not but believe that the Indian might in the same way be civilized and made a self-supporting member of our society. This belief was strengthened by an experiment with Indian prisoners sent to Florida under Captain Pratt's care. During the three years of their detention as prisoners he established schools among them and let them go out as laborers, and in every way possible placed them in contact with American life and civilization. Wonderful changes were wrought among them. At one time they pleaded to have their wives and children sent to them that they might remain East, but this would not be granted. Twenty-two of the young men, however, were permitted to remain and were placed in schools at different places. In the fall of the same year, 1878, he was detailed to Dakota, whence he took forty-nine youths to Hampton. The results were

excellent, but not wishing to intensify race prejudice by educating the Indian with the colored youth, he secured permission to open a school in the old military barracks at Carlisle. The school was opened November 1, 1879, with one hundred and forty seven pupils, and during its history it has had over 6,000 Indian youth under its care. At the present time there are 947 pupils with the institution, of whom 322 are in the country enjoying the advantages of the outing system.

Before passing through the buildings, let us inquire what the outing system is. It is a plan for putting the boys and girls in the homes of the people, there to learn to work and to acquire civilized ways. Pupils are not sent out until after at least one year in the school. Then the boy or girl who is to go out to work signs an agreement like the following:

"I want to go out into the country.

"If you will send me I promise to obey my employee, to keep all the rules of the school.

"I will attend Sunday school and church regularly.

"I will not absent myself from my farm home without permission of my employer and will not loaf about stores or elsewhere evenings or Sundays.

"I will not make a practice of staying for meals when I visit my friends.

"I will not use tobacco nor any spirituous liquors in any form.

"I will not play cards nor gamble and will save as much money as possible.

"If out for the winter I will attend school regularly and will do my best to advance myself in my studies.

"I will bathe regularly, write my home letter every month and do all that I can to please my employer, improve myself and make the best use of the chance given me."

You will agree that these are good rules for a young fellow away from home. The patrons who desire to

take an Indian into the home must agree to help him to keep the rules, and must show that they do not use profanity or tobacco or intoxicants. All will admit that white boys would be better off if they should all be in homes where these things are forbidden.

The pupils go out in April or May and return in the fall, unless plans are made for their stay through the winter, when they must go to school at least one hundred days.

So great is the demand for the Indian boys and girls that more than twice as many applications for pupils as can be supplied are received. Their earnings amount to about \$25,000 a year, one-half of which is at the disposal of the pupils under certain restrictions.

The Indian girls are in demand as servants in the homes. One lady who has had Indian help for nine years is so well pleased that she will have no other. While Doctor Phillipi and I were in the office of the outing superintendent, he was called to the long distance 'phone to confer with Mrs. Senator Long, of Kansas, about Indian help in her Washington home.

The boys and girls must write a letter home once a month. These letters are first sent to the school authorities and by them forwarded to the parents or guardians. The superintendent kindly read one boy's letters, omitting, of course, his name and certain personal matters. The letter ran like this:

"My Dear Mother—I received your letter, and I am greatly pleased to hear from you. I was beginning to worry, as I thought something had happened. Last night I was up until after ten o'clock looking at the election returns. Taft got elected. Perhaps times will get better.

"I get along well at school. I am making a funnel and a coffee-pot. I will tell you more details later, as I

only have a little time before school. My reports are good, I guess. I hope they are, at least.

"I close, sending love."

This boy is learning a trade which accounts for his statements about the funnel and the coffee-pot.

A girl wrote of just starting to school and of how strange she felt to go when there were only white children. Think of the splendid opportunity these girls have to become good housekeepers, for the best housekeepers in the country may be found in these Pennsylvania homes.

The boys are distributed in Pennsylvania and New Jersey in the regions north of a line passing through Philadelphia, and the girls in Pennsylvania, New Jersey, and Maryland south of that line. Last summer there were 285 boys and 200 girls out.

Twenty years ago I had in a country congregation, near Tyrone, two Indian boys from Carlisle. They were in good homes and were bright, industrious young fellows.

We were given a guide to show us through the school and shops. Cleveland Schuyler was his name. He was fifteen years old and has been in the school for four years. He is an Oneida from Wisconsin.

He led us through the academic building, with its many rooms for the different grades. The teachers, some Indians, some whites, were teaching the rudiments. "The chair is brown." "The chair has four legs," the little fellows were writing in one room. "Hattie if you had eleven apples and you gave away nine, how many would you have left?" was the problem the teacher was propounding in another room. "The birds have gone south." "The food is scarce" appeared in the next room. "All look at your books," said the teacher in another room, as she read about the Malay and brown people. "They sit on mats on the ground," she read, and then added the

comment, "Like the old Indians."

In a large hall were samples of pupils' work. In one department pyrography, designing, drawing, modeling and rug making were being taught. The library, with its magazines and perhaps 2,500 volumes, held some studious pupils.

On the second floor were the more advanced grades. In the senior department was the '09 class banner with the motto, "Onward."

A commodious chapel accommodates the pupils. Here preaching service, attended by all who are not Catholics, is held every Sunday afternoon. On Sunday morning the boys attend church and Sunday school in the town churches, and on Sunday evening a Young People's meeting is held. The Catholic pupils are under the supervision of the local priest. The Christian Associations hold meetings regularly.

From the school we went through the shops, laundry, gymnasium, etc. Pupils spend part of the time in study and part in work at some trade.

The shops are similar to those at Tuskegee and other industrial schools. I stopped in the harness-making shop to take a picture. Mr. Zeigler, the superintendent, was very kind in giving information.

Here the boy is first taught how to make a wax end; the awl is explained and how to set it for making holes. He is shown how to sew, and is taught the names of the different parts. As he advances other tools are used. He is taught how to skive laps, punch buckle holes, prepare loop leather, fit up and tack the different parts together, and place the rings and buckles in proper places. He is taught how to cut out a complete set of harness and to do it most economically; how to dress and finish the product, putting it in marketable shape.

Work benches surround the shop

on all sides, with sewing horses, cutting and finishing tables, etc.

After I had taken the picture I secured the names of the young men at work. There were David Wounde-eye, a Cheyenne, from Montana; Isaac Lyons, an Onondaga, from New York; Juanita Poncho, Ray Pedro, and John Corn, Pueblos, from New Mexico; Charles Whitedeer, a Sioux, from South Dakota; and Antonio Tillahash, a Piute, from Utah.

In the school are represented seventy-seven tribes, from Florida to the Dakotas, from New York to Arizona, from Washington to Alaska.

"Blessed is the boy who has found his trade and gets busy" is the motto found in one of the school rooms. Blessed is the institution which helps boys to find a trade and teaches them how to work and think and live.

Before leaving the grounds I went to see the old guard house, a historic building of interest. While Editor Phillippi was accomplishing the difficult task of photographing the girls in the laundry, I took a picture of the old substantial building that has been standing for more than a hundred and thirty years.

This building has a history, which gives one an insight into the history of the place. It is called the "guard house;" sometimes Indians needing discipline are imprisoned in it. The dark walls, if they could talk, could tell a long story of similar service. It was built by the Hessian soldiers whom

Washington had captured at the battle of Trenton in 1776, and sent to this place. Here Major Andre was detained. The Carlisle Barracks, now the scene of peaceful and elevating pursuits, was established in 1755 as an outpost against the Indians, and was originally granted rent free to the commonwealth of Pennsylvania by the Penn proprietors. In 1801 it was purchased by the United States. During the Revolutionary War the Barracks were used as a recruiting station and a place for the detention of prisoners of war. Of the buildings erected by Hessian prisoners captured at Trenton only the present guard-house remains. In the wars with England in 1812, with the Seminoles in Florida, 1836 to 1842; with Mexico, 1846 and 1847, the Barracks became an important rendezvous and a point of departure for the troops sent from this section. The buildings erected during the Revolution, and subsequently, having become dilapidated, were repaired and rebuilt in 1836. These buildings remained until 1863, when they were burned by the Confederates under Fitz Hugh Lee, on the night of July 1, just before the battle of Gettysburg. Rebuilt in 1865-'66, the Barracks were occupied as a cavalry school and depot until 1872, at which time the depot was transferred to St. Louis, and the place was practically unoccupied until it was turned over to the Interior Department for its present use.



A PRAIRIE EPISODE—SKETCHED BY CARLISLE INDIANS.



SUNDOWN



MITCHELL



HENLOCK



EXENDINE



THOMAS



START TWO MILE RUN
CLASS DAY 1907

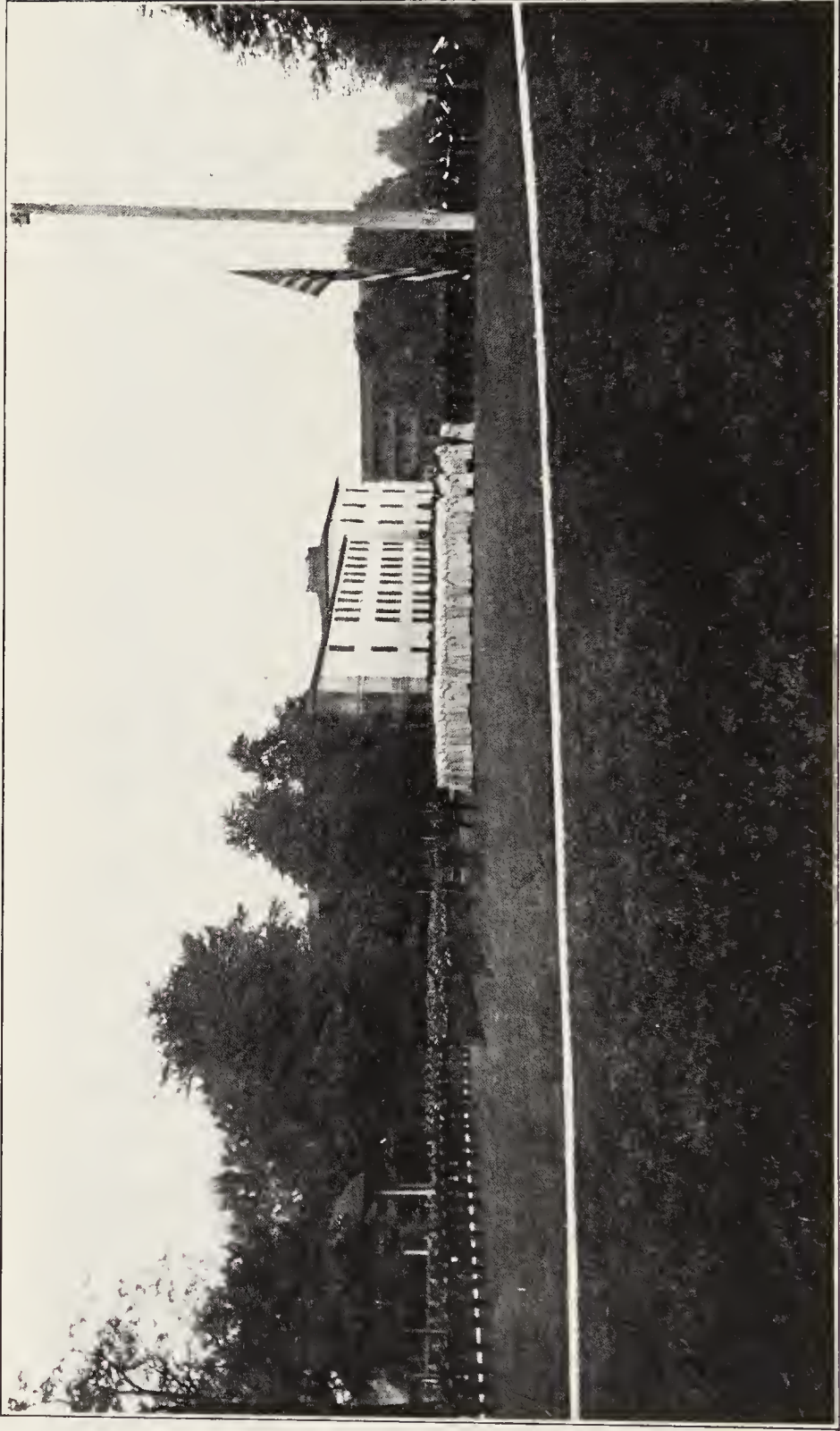
ATHLETICS



WAUSEKA, CAPTAIN CARLISLE 1908
FOOTBALL TEAM



THE GYMNASIUM, BOWLING ALLEYS AND SOME OF THE CAMPUS



FLAG SALUTE ON THE CARLISLE CAMPUS

A MODEL PRINTING PLANT

IT is thought by a great many misinformed persons that the American Indian is only fitted for the work and life of a tiller of the soil, or the open air existence led by the stock raiser. Whenever these aboriginies have been given the training, and the opportunity to apply their training they have effectively answered these arguments by making a success as mechanics and workers in the various crafts. By nature great imitators, these people show real ability in the handling of tools and in the execution of mechanical things.

During the month of November, a new printing office building, which has been erected at this school, was first occupied by the instructor in printing and his apprentices. This building, which was carefully planned and has been most thoroughly equipped, will be described in detail in some subsequent issue of the CRAFTSMAN, at which time, photographs of the interior will be shown.

This note is written to indicate, in a general way, how the students of one school have taken to the "graphic arts," and, by the work which they have actually accomplished, demonstrate the wisdom of giving the Indian young man thorough instruction in the trades.

From a report by the instructor in printing it is found that work valued at \$2,494.00 was done during the seven months beginning in May and ending in November. The actual figures for each month are as follows:

May, \$452.75; June, \$304.10; July, \$220.50; August, \$389.65; September, \$384.00; October, \$437.00; November, \$306.00.

The Carlisle Indian Press is doing a large amount of job work for the Indian Office which was formerly executed by the magnificent Government Printing Office in Washington. This shop is now regularly printing the "Roster of Officers of the Indian Service," and

the "Routes to Indian Agencies and Schools." Other work executed comprises "Legislation Relating to Five Civilized Tribes," "Regulations Governing Examination and Appointment in the Indian Irrigation and Allotment Service," "Reports of Agents of the Southwest," and a large amount of smaller work. Recently this department has taken up the task of printing a new monthly magazine, THE INDIAN CRAFTSMAN, which it is intended to publish regularly from now on.

It is remarkable how the young men in this and other departments take to work requiring skill of the hand. The quality of their product compares favorably, when they are properly trained, with that which is turned out by trained white mechanics.

DOES EDUCATION PAY?

CARLISLE'S graduates are holding positions of trust in every part of the United States in both public and private life. Large numbers are in the Indian Service as teachers in the academic or industrial branches, and are doing their share in the education of their own race. Letters which are received every day indicate that these young people—some of them grown to middle age in the service—are successful.

During the past month, Mr. Alfred M. Venne, a Chippewa Indian and a graduate from this school with the class of 1904, has been appointed to the position of disciplinarian at \$900 per annum at the Indian Agricultural school located at Chilocco, Oklahoma. This is one of the largest and best equipped schools in the service. As disciplinarian at Chilocco Mr. Venne will have an opportunity not only to demonstrate his ability as an organizer and executive, but because of the intimate relationship he will have with the boys, he can influence their lives as well.

CHRISTIAN ASSOCIATION WORK AT CARLISLE

THE wonderful growth in the United States during the past twenty years of the Young Men's Christian Association has been due primarily, not to any advertisement on the part of the Association leaders, nor because of newspaper notices, public addresses or other propoganda, but rather because in the Young Men's Christian Association there is the fundamental principle of service. Buildings have everywhere been erected in large towns and small, in universities, colleges and other institutions of learning to accommodate this work. The Association brings young men together for social and intellectual advancement, but preeminently it is an organization for teaching men to live better lives. It combines physical, mental and social training with moral training and the study of God's Word in such a way, and at a time when young men are in most danger from temptation.

There can be no question of the attraction which this work has for Indian young men, and assuredly it is one of the most potent influences in forming their characters which we have at this school. For the past four years, the position of instructor in calisthenics and leader of the Y. M. C. A. has been held by Mr. Alfred M. Venne, a graduate in the class of 1904. On account of his transfer, which is mentioned in another item, another man has been obtained. Mr. G. A. Crispin, the newly appointed instructor in physical training and secretary of the Y. M. C. A., comes to his duties with excellent preparation and valuable experience. He is a graduate of the Springfield Y. M. C. A. Training School, which is generally conceded to be the finest training school for this particular work in the United States, and probably has the most thorough course of instruction in any school in

the world. For the past year, Mr. Crispin has been assistant physical director in the Central Y. M. C. A. of Philadelphia, which has recently completed a \$1,000,000 building for its work.

May this organization, under the favorable conditions, take on a new lease of life, growing each day in influence and lending a hand in the great movement which is now going on for a worldwide study of the Bible, to the end that men everywhere may lead better Christian lives.

THE INDIAN AND THE WHITE PLAGUE

ON account of the large death rate which has been going on for many years among the Indian tribes and has resulted, in many cases, in largely diminishing their numbers, serious efforts are now being made by the Indian Office to check the spread of disease. A general warfare has been inaugurated against all forms of uncleanness and a strong effort is being made to institute better sanitary conditions, cleaner housekeeping, and a more regular mode of life for the Indians on the reservations. An especial campaign is being carried on against the dreadful scourge of tuberculosis. The earnest efforts which are being made by the present administration of Indian Affairs will undoubtedly ameliorate conditions and prevent what otherwise might have finally amounted to the annihilation of the race.

The Carlisle School is making an effort to assist in this movement. To this end regular talks are being given to the students on the subject of general health and pamphlets are being prepared for distribution throughout the Service. The article on the Prevention of Diseases in this number of the INDIAN CRAFTSMAN is the second of a series dealing with the

general questions of health and with the particular subject of the nature and prevention of tuberculosis.

AGRICULTURE IN THE SCHOOL ROOM

THE department for the instruction in agriculture is now running full blast. We consider this one of the most important departments in connection with the general work in agriculture. Too often the instruction in farming becomes routine drudgery and is conducted on the basis of the performance of a certain amount of manual toil by the students. A rational study of the "why and the wherefore" of the various steps in practice is absolutely essential to a perfect understanding of the subject.

This work of instruction is being carried on in the second floor of a new addition which has been built to the school building. Two rooms are devoted to the work. One is a class room equipped with desks and a large working table with running water for the instructor; another larger room with an abundance of light has been fitted up with eight double work benches for laboratory work. It is aimed to have this instruction prove of direct value rather than take the form of an unnecessary delving into higher scientific thought and theory.

In the rear of these two rooms is a large U-Bar conservatory 12 x 40 feet. Here actual work can be carried on and experiments watched from time to time in order that the students can reinforce the knowledge which they get from books by a knowledge of the things which are mentioned in the books. A thorough course is being evolved in this subject.

Preparation is also being made for the addition of a specific course in poultry raising to make more effective the general work in poultry raising

which is being done in connection with the fine equipment on the farm.

The department has recently received a very fine collection of agricultural bulletins from the Department of Agriculture in Washington. There are twenty-four sets of 20 bulletins each. These will be bound into larger volumes for use as text books.

CLEAN YARDS AND PRETTY GARDENS

MUCH can be done toward instilling a knowledge of nature and an application of civic beauty in the Indian through the agency of the various schools on and off of the reservations, which are now attended by the younger generation of Indians.

If the students are taught, not only to place a proper valuation on these things, but are given instruction and actual practice in obtaining results in landscape gardening, there can be no question of their putting these ideas and this training into practice when they get into their own homes:—at least there will be an incentive to do this.

While at Carlisle, definite instruction is given to the students in the care of the gardens and of the grounds. They are also thoroughly instructed in the general management of a greenhouse, and later on during the summer months, get the experience of setting out the flowers and plants for the beautification of the campus. During their outing experience this training comes in very handily and definite application is made in taking care of the yards and lawns surrounding the homes of the patrons.

Attention is called to the article on horticulture in this number of the magazine because we feel that this is a very important subject and should receive definite attention in Indian schools. A more finite knowledge of

the subject, such as can only be obtained by systematic study, would tend to improve the appearance of the homes whether off or on the reservation which are inhabited by the Indians. It is in such ways as this that the school can prove a beneficent influence and actually accomplish something worth while in improving Indian life.

OUR NEW DISCIPLINARIAN

MR. FREDERICK KOCH has recently been appointed as disciplinarian and commandant of cadets at the Carlisle School. Mr. Koch comes well prepared for the duties which he will assume. He was for seven years a commissioned officer in the Philippine Scouts where he had to deal in an executive way with a primitive people. He has also seen much service in the regular army of the United States and for the year previous to coming to Carlisle was assigned for duty in connection with the New York State Military Academy, a large private military school which is located at Highland Falls, in that State.

The position of disciplinarian at this school is a very important one, the duties are arduous and the possibilities for influencing the characters of our students great.

We welcome Mr. Koch and wish him success.

LAUNDRY REDECORATED

THE entire interior of the laundry has just been painted, making this department a very cheerful one. The Carlisle school laundry is the largest and undoubtedly the best equipped steam laundry in the Service, but in addition to affording our students a knowledge of machinery and machinery methods, it enables the school to accomplish an enormous amount of work which must regularly be done.

Our students are given an opportunity, because of individual work, of becoming acquainted with the practical methods of washing and ironing by hand. Because of the thorough individual instruction given in this department, this school has been able to send out very thorough and competent laundresses. Of course this training is supplemented by the magnificent outing experience which our girls obtain in well regulated homes throughout this and other States.

The school laundry turns out an average of 10,000 pieces per week.

QUARRY AND CRUSHER

ONE of the most useful industries in the school is the quarry.

Thick strata of excellent limestone are found in several places on our own land. At present a very large and productive quarry is being operated immediately to the south-east of the athletic field. Large building blocks and stone are quarried for general building purposes. A Climax Crusher is operated in connection with the quarry, being run by a 10-horse power motor, which furnishes broken stone for concrete work and cement pavements. During the past six months, about 2,500 perches of stone which was quarried was crushed by this apparatus. In this way hundreds of dollars have been saved to the Government and excellent training and experience is given to the students who work in this department. There are no indications of this supply of excellent stone giving out, and for many years to come the school will reap the advantage of its presence.

NO ADVERTISEMENTS

THE INDIAN CRAFTSMAN will take no advertisements to be published which are foreign to the immediate interests of the Carlisle Indian School.

OFFICIAL CHANGES IN SCHOOL EMPLOYEES—JANUARY, 1909

APPOINTMENTS.

Daisy Grear, Teacher, Salem, 600.
 Mary Huffman, Cook, Yakima, 540.
 Mary L. Schertz, Nurse, Osage, 600.
 Geo. T. Howell, Carpenter, Zuni, 720.
 Marie L. Pixley, Teacher, Osage, 600.
 Ellen E. Bonin, Cook, Fort Shaw, 600.
 Lieu Barnhart, Cook, Wirtenberg, 500.
 John M. Ege, Carpenter, Rosebud, 720.
 Lillie Gard, Cook, Warm Springs, 500.
 Harvey O. Power, Teacher, Crow, 720.
 Geo. T. Dntt, Teacher, Cherokee, 720.
 Dale H. Reed, Teacher, Pine Ridge, 720.
 Norman W. Frost, Teacher, Haskell, 720.
 Agnes N. Paris, Teacher, Bismarck, 540.
 Maggie N. Relfel, Matron, Umatilla, 540.
 Jas. L. Howrey, Teacher, Jicarilla, 72 mo.
 Carrie R. Douglas, Matron, Yankton, 540.
 Mary C. Short, Matron, White Earth, 600.
 Claude W. Gillett, Teacher, Rosebud, 720.
 Peail V. Henry, Matron, Fort Bidwell, 500.
 Anna Mae St. Clair, Teacher, Haskell, 540.
 Frances M. Shultz, Seamstress, Tomah, 540.
 Louisa A. Wittenmyer, Nurse, Phoenix, 720.
 Ida M. Whitney, Asst. Matron, Haskell, 500.
 Edith M. Felten, Teacher, Southern Ute, 660.
 Minnie M. Dunigan, Teacher, Pipestone, 540.
 Victoria Fickle, Asst. Seamstress, Salem, 400.
 Ida M. Brown, Laundress, Colorado River, 600.
 Myrta A. Randolph, Teacher, Fort Totten, 540.
 Marion McLaughlin, Teacher, Pine Ridge, 720.
 Mary D. Maddren, Asst. Matron, Chilocco, 600.
 Ralph A. Ward, Teacher, Kaibab, Utah, 70 mo.
 Martha A. Freeland, Asst. Matron, Puyallup, 500.
 Margaret Benjamin, Laundress, Fort Belknap, 500.
 Eleanor Clay, Asst. Matron, Truxton Canyon, 540.
 Sarah R. Hacklander, Teacher, Fort Bidwell, 600.
 Chas. D. Wagner, Industrial Teacher, Colville, 660.
 James Svoboda, Shoe and Harnessmaker, Salem, 720.
 Erta M. Welter, Seamstress, Sac and Fox, Okla., 450.
 Annie E. Hoffman, Seamstress, Riverside, Okla., 540.
 Percy W. Meredith, Industrial Teacher, Yakima, 600.
 Muserte E. Morrison, Teacher, Sherman Institute, 600.
 Blanche McA. Nicholson, Asst. Matron, Puyallup, 500.
 Chas. H. Moody, Industrial Teacher, Cantonment, 600.
 Sidney L. Caulkins, Industrial Teacher, Bismarck, 660.
 Ada Hubbard, Field Industrial Teacher, San Carlos, 50 mo.
 Samuel F. Huddelson, Industrial Teacher, Rice Station, 720.
 Jean C. Morgan, Kindergartner, Sac and Fox, Okla., 600.

REINSTATEMENTS.

Lucy J. Barlow, Teacher, Ponca, 600.
 Emily C. Shawk, Teacher, Carson, 600.
 Nellie L. Hamilton, Nurse, Rapid City, 600.
 Nettie H. Lewis, Housekeeper, Simnasho, 300.
 Martie J. Boilean, Laundress, Pine Ridge, 500.
 David C. Taylor, Industrial Teacher, Seger, 600.
 Estella Armstrong, Asst. Matron, Fort Yuma, 520.
 M. Katharina Squires, Teacher, Albuquerque, 600.

Laura B. Norton, Teacher, Walker River, 60 mo.
 Chas. S. Hagerman, Industrial Teacher, Fort Sill, 720.

TRANSFERS.

Louis Felix, Asst. Discip., Carlisle, 480, to Discip., Pima, 600.
 Lizzie A. Richards, Teacher, Carson, 600, to Teacher, Sia, 72 mo.
 Mabel Stark, Teacher, Rice Station, 600, to Teacher, Luepp, 660.
 Thomas M. Games, Supt., Mesa Grande, 1000, to Supt., Volcan, 1000.
 Frank R. Robitaille, Farmer, Osage, 720, to Farmer, Jicarilla, 600.
 S. A. M. Young, Supt., Chamberlain, 1600, to Supt., Yakima, 1600.
 Flora G. Harser, Teacher, Volcan, 60 mo. to Teacher, Tohatchi, 660.
 Sallie Duvall, Asst. Matron, Haskell, 500, to Seamstress, Cherokee, 540.
 Frank Kyselka, Supt., Hoopa Valley, 1400, to Supt., Cherokee, 1500.
 Lou A. Trott, Seamstress, Cherokee, 540, to Seamstress, Pine Ridge, 500.
 Wm. B. Shriver, Teacher, Leupp, 660 to Teacher, San Juan day, 84 mo.
 Walter A. Van Voorhis, Asst. Clerk, Puyallup, 900, to Supt., Fallon, 900.
 Enola G. Acord, Seamstress, Pryor Creek, 500, to Seamstress, Genoa, 600.
 Anna B. O'Bryan, Matron, Southern Ute, 600, to Asst. Matron, Jicarilla, 500.
 Charles F. Coleman, Blacksmith, Moqui, 720, to Disciplinary, Moqui, 840.
 W. J. Coffin, Carpenter, Hayward, 600, to Carpenter, Lac du Flambeau, 600.
 Watson C. Randolph, Clerk, Standing Rock, 1200, to Supt., Wahpeton, 1200.
 Lewis M. Weaver, Add'l Farmer, San Carlos, 75 mo., to Supt., San Carlos, 1200.
 Chester C. Pidgeon, Teacher, Fort Totten, 72 mo., to Principal, Yakima, 1000.
 Ella S. Johnson, Matron and Seamstress, Pottawatomie, 600, to cook, Navajo, 600.
 Irma J. Douglas, Hospital Nurse, Cheyenne River Agency, 600, to Nurse, Navajo, 660.
 Eliza M. Wentenhall, Asst. Teacher, San Felipe, 48 mo., to Asst. Cook, Navajo, 500.
 Fanny L. Benavidez, Teacher, Sherman Institute, 600, to Teacher, Rice Station, 600.
 Jno. W. Drummond, Teacher, Pine Ridge, 720, to Principal, Lower Brule, 800.
 Mary F. Games, Financial Clerk, Mesa Grande, 500, to Financial Clerk, Volcan, 500.
 Milton Boylan, Industrial Teacher, Jicarilla, 720, to Disciplinary, Fort Moiate, 720.
 Arthur S. Voiles, Industrial Teacher, Rice Station, 720, to Industrial Teacher, Pawnee, 720.
 Gertrude M. Golden, Teacher, Cheyenne & Arapahoe, 660, to Teacher, Chilocco, 600.
 Mabelle G. Brooks, Teacher, Fort Belknap boarding, 600, to Teacher, Fort Belknap day, 72 mo.

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APPOINTMENTS—EXCEPTED POSITIONS.

Alberta Long, Laundress, Otoe, 400.
 Ada Rice, Laundress, Klamath, 500.
 Annie G. Murie, Cook, Pawnee, 450.
 Julia Martin, Cook, Cross Lake, 420.
 Barney Howard, Baker, Phoenix, 540.
 Maggie Blodgett, Cook, Colville, 540.
 Robert Martin, Discip., San Juan, 720.
 Evelyn Toupin, Asst. Matron, Seger, 500.
 Mary M. Dodge, Teacher, Chilocco, 540.
 Lape Leon, Asst. Cook, Albuquerque, 480.
 Alida Weeks, Housekeeper, Rosebud, 300.
 Louisa Crowley, Laundress, Umatilla, 480.
 Iva M. Ward, Housekeeper Kaibab, 30 mo.
 Mae E. Gillet, Housekeeper, Rosebud, 300.
 Wm. D. Smith, Stenographer, Puyallup, 600.
 Lottie George, Asst. Matron, Greenville, 480.
 Hazel Brewar, Housekeeper, Pine Ridge, 300.
 Josie B. Reed, Housekeeper, Pine Ridge, 300.
 Catherine R. Clark, Housekeeper, Sia, 30 mo.
 Carrie Penney, Housekeeper, La Jolla, 30 mo.
 Fidelia Sowash, Housekeeper, Pine Ridge, 300.
 Emma J. Barrette, Seamstress, Pryor Creek, 500.
 Nataniel P. White, Discip., Fort Mojave, 720.
 Alice M. Bailey, Housekeeper, Pine Ridge, 300.
 Myra L. Shriver, Housekeeper, San Juan, 30 mo.
 Jessie L. Howrey, Housekeeper, Jicarilla, 30 mo.
 Sarah A. Myers, Housekeeper, Fort Peck, 30 mo.
 Lillie Van Voorhis, Housekeeper, Fallon, 30 Mo.
 Felicia H. Julian, Housekeeper, Pine Ridge, 300.
 Mamie Sboltz, Housekeeper, Ft. Belknap, 30 mo.
 Dennison Powless, Discip., Lac du Flambeau, 600.
 Nellie Hoff, Housekeeper, Cannon Ball day, 30 mo.
 Agnes One Elk, Housekeeper, Bullhead day, 30 mo.
 E. V. Dickson, Financial Clerk, Chamberlain, 780.
 Emma Randolph, Financial Clerk, Wahpeton, 600.
 Jas. Staples, Nightwatchman, Wild Rice River, 500.
 Lillian A. Miller, Laundress, Lac du Flambeau, 480.
 Stella A. McLaughlin, Housekeeper, Pine Ridge, 300.
 Milton Whiteman, Nightwatchman, Cantonment, 360.
 Jacob A. Fowles, Financial Clerk, Canton Asylum, 720.
 Mayme Rodwell, Financial Clerk, Vermillion Lake, 600.
 Henry Thomas, General Mechanic, Western Shoshone, 660

RESIGNATIONS.—EXCEPTED POSITIONS.

Edith Collins, Cook, Navajo, 600.
 Albert Long, Laundress, Otoe, 400.
 Annie G. Murie, Cook, Pawnee, 450.
 Sarah Green, Cook, Wittenberg, 500.
 Josephine Parker, Cook, Pawnee, 450.
 Julia DeCora, Asst. Matron, Pierre, 500.
 May Stanley, Housekeeper, Soboba, 300.
 Louisa P. Sitting, Cook, Cross Lake, 420.
 Lupe Leon, Asst. Cook, Albuquerque, 480.
 Ethel Britton, Housekeeper, Rosebud, 300.
 M. F. Games, Housekeeper, Rosebud, 300.
 Rosalie Black, Laundress, Fort Yuma, 520.
 Paul C. Luna, Baker, Phoenix, 540. DEAD.
 Lulu Ferguson, Housekeeper, Jicarilla, 30 mo.
 Margaret Stillday, Laundress, Cross Lake, 420.
 Agnes M. Chambers, Housekeeper, Sia, 30 mo.
 John C. Mahkewa, Disciplinary, Moqui, 840.
 Alfred M. Venne, Disciplinary, Carlisle, 800.

Mary Gates, Housekeeper, Bullhead day, 30 mo.
 Mary B. Kurtz, Housekeeper, Fort Peck, 30 mo.
 Marian Whiteis, Housekeeper, Pine Ridge, 300.
 Domego Blackwater, Disciplinary, Pima, 600.
 Eliza Bissonette, Housekeeper, Pine Ridge, 300.
 Esther Cathaway, Laundress, Colorado River, 600.
 Ennie Young, Financial Clerk, Chamberlain, 600.
 Raymond Nibs, Nightwatchman, Cantonment, 360.
 Gertrude Spalsbury, Housekeeper, La Jolla, 30. mo.
 Nellie F. Clifford, Financial Clerk, Wahpeton, 600.
 Samuel C. Weldfelt, Nightwatchman, Pnyallup, 500.
 James Emerson, Nightwatchman, Wild Rice River, 500.
 Katherine Red Tomabawk, Housekeeper, Cannon Ball day, 30 mo.

APPOINTMENTS—UNCLASSIFIED SERVICE.

Wm. Perry, Laborer, Phoenix, 500.
 Harry Moore, Laborer, Grand River, 500.
 Jerry M. Plants, Laborer, Bismarck, 420.
 Ben Legg, Laborer, Rainy Mountain, 480.
 Amos P. Bulman, Laborer, Vermillion Lake, 540.
 Clarence H. McArthur, Laborer, Cross Lake, 600.

RESIGNATIONS—UNCLASSIFIED SERVICE.

P. A. Saile, Laborer, Haskell, 480.
 Felix Cloutier, Laborer, Sisseton, 600.
 P. W. Layport, Laborer, Haskell, 540.
 Joseph Fly, Laborer, Grand River, 500.
 Jos. C. Omen, Laborer, Cross Lake, 600.
 Samuel H. Smith, Laborer, Blackfeet, 360.
 Alfred Rodwell, Laborer, Vermillion Lake, 540.

MARRIAGES.

Mary Yarnall, Teacher, 660, Carlisle, became by marriage Mrs. Henderson.
 Laura Booth, Teacher, 72 mo., Pine Ridge, became by marriage Mrs. Hall.
 Elnora B. Jamison, Matron, 500, Fort Peck, became by marriage Mrs. Buckles.

RESIGATIONS.

Mary Huffman, Cook, Yakima, 540.
 Nina Osborne, Laundress, Leupp, 500.
 Moody S. Russell, Farmer, Otoe, 720.
 Etta Mountford, Cook, Fort Shaw, 600.
 C. N. Willard, Teacher, Carlisle, 660.
 Neva N. Farrand, Teacher, Ponca, 600.
 Angie L. Dunn, Matron, Red Moon, 400.
 Minnie Dunlap, Seamstress, Genoa, 600.
 Sarah A. Myers, Teacher, Blackfeet, 600.
 Cora M. Hall, Teacher, Cantonment, 540.
 Milton Boylan, Discip., Ft. Mojave, 720.
 Joseph A. Garber, Discip., Klamath, 900.
 Jas. F. Bond, Blacksmith, Fort Shaw, 720.
 Max Bernstein, Blacksmith, Santa Fe, 720.
 Edith N. Sampson, Teacher, Shoshone, 660.
 Mattie E. Hammack, Laundress, Otoe, 400.
 Carrie L. Russell, Asst. Matron, Otoe, 420.
 Carrie Bellinger, Asst. Matron, Morris, 500.
 Mary C. DeVore, Teacher, Wahpeton, 720.
 Phillip M. O'Neill, Engineer, Genoa, 1,000.
 Laura Booth Hall, Teacher, Pine Ridge, 720.
 John T. Woodside, Carpenter, Santa Fe, 720.
 Blanche Rainwater, Seamstress, Nevada, 480.

Walter L. Pearson, Farmer, Mt. Pleasant, 720.
 Bertha P. McElroy, Teacher, Albuquerque, 600.
 Chas. D. Rakestaw, Supt., Fort Bidwell, 1,100.
 Gertrude C. Nicholson, Teacher, Wahpeton, 540.
 Minnehaha Thomas, Teacher, Wittenberg, 600.

John A. Harmon, Physician, Cheyenne River, 1,000.
 Elizabeth C. Sloan, Teacher, Truxton Canyon, 720.
 John O'Toole, Teacher, Sac and Fox day, Kans., 60 mo.
 Geo. W. Irons, General Mechanic, Western Shoshone, 660.
 Josephine H. Jackson, Female Industrial Teacher, Crow Creek, 600.

NEWS NOTES CONCERNING FORMER STUDENTS

Guy Cooley, an ex-student of Carlisle and a member of the present Senior Class, is now engaged as special messenger in the Office of the Commissioner of Indian Affairs, Washington, D. C. He is utilizing his evenings, by attending a Commercial College in the city. Word has just been received that this young man has had a promotion in salary.

Supervisor Charles E. Dagenette, of Oklahoma, who now resides and has his office at Albuquerque, and is taking a most important part in the uplift of his people, made the school a short visit a few weeks ago. He and his wife are both graduates of this school and were at one time employed here. Mr. Dagenette is Supervisor of Indian Employment.

Mrs. Samuel Brown, nee Louisa Chubb, who went home last June, writes from Madrid, N. Y., to one of her friends saying that she is getting along very nicely and expects to go to housekeeping in the near future. She also mentions Theresa Brown, now Mrs. Ransom, being one of her neighbors.

Susie Whitetree, a member of the Class '07, is spending the winter in Melrose Highlands, Mass. Susie is making good use of her time by taking a course in book-keeping. She was seen at the Harvard game last November and her appearance showed contentment and prosperity in every way.

Mr. and Mrs. Ralph Waterman, former students and recently married, visited the school early this fall. They are now living at Versailles, N. Y., where Mr. Waterman has opened a shop of his own for the manufacture and repair of vehicles of all kinds. He reports a thriving business.

Miss Estaiene Depeltquestangue, a former student and employee of this school, was a visitor here a few weeks ago. She is a graduate of the Nurses' Training School of the Lakeside Hospital, Cleveland, Ohio, and is now in charge of one of the largest wards in that hospital.

Elizabeth H. Baird, an Oneida who spent the summer at her home in Wisconsin, re-

turned to the school this fall and is now working at housework with Mrs. Wm. R. Murrie, Hershey, Pa., awaiting an opening in a hospital where she can continue her training as a nurse.

Clarence Faulkner, Class '06, is now with his sister, Mrs. Lavatta, in New York City. Since leaving Carlisle Clarence has made himself fit for a position and holds his own as a machinist at \$17.50 per week in the Metropolis of America.

Florence D. Hunter, Class '08, a Sioux, is studying Pharmacy in the Philadelphia School of Pharmacy and assists at odd times in the dispensing of drugs in the Women's Hospital, thus earning her board.

We notice quite an improvement in the general appearance of the "New Era," Rosebud, S. D., since Genus Baird, '02, has taken hold of it. His friends at Carlisle are glad that he is making good.

Louis Nash, a former member of Class '09 who went to his home in Nebraska about a year ago, is attending college at Sioux City, Iowa.

Corneeta Welch, a Cherokee and an ex-student, writes from Wahhiyah, N. C., that he is still working at the Carpenter trade and is doing nicely.

Joseph Simpson, an Alaskan who went home this summer, is now working at his trade, tailoring, and writes, "I am getting along very well up here."

Casper Cornelius, an ex-student, is working in a mill at Arkansas City, Kan., and now for the first time is really appreciating what Carlisle did for him.

Lavinia M. Cornsilk, a Cherokee, aims to become a trained nurse and entered the nurses' training school of the Worcester City Hospital, Mass., Dec. 31, 1908.

Flora E. Jones, a Seneca, is working in Buffalo, N. Y. She recently contributed an article to one of the leading Buffalo papers.

Addison Johnson, a Cherokee, an ex-student of Carlisle, is working in the State Printing Office in Harrisburg.

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OFFICIAL CHANGES IN AGENCY EMPLOYEES—JANUARY, 1909

APPOINTMENTS.

Wm. H. Brown, Engineer, Mescalero, 840.
John M. Brown, Stenographer, Union, 900.
Wm. P. Kirby, Physician, Blackfeet, 1000.
Charles B. Jared, Stenographer, Union, 900.
Otto W. Burmeister, Lease Clerk, Yankton, 900.
Hugh D. Mathers, Blacksmith, Crow Creek, 720.
Maximilian F. Clausius, Physician, Siletz, 1000.
Frank E. Frink, Carpenter, Uintah and Ouray, 720.
Thos. M. Anderson, Stenographer, Uintah and Ouray, 900.
Otto A. Norman, Shipping Clerk, St. Louis Warehouse, 720.

REINSTATEMENTS.

W. H. Blish, Clerk, Puyallup, 1000.

TRANSFERS.

Frank A. Kemp, Clerk, Union, 1200, to District Agent, 1800.
John L. Sloane, Clerk, Flathead, 1100, to Special Indian Agent.
Henry H. Hubbard, Stenog., Union, 1080, to Clerk, Union, 1080.
Harry W. Camp, Clerk, Sisseton, 900, to Clerk, Fort Totten, 1100.
Elizabeth Knight, Clerk, Union, 1080, to Stenographer, Union, 1080.
Edward M. Stitt, Carpenter, Fort Lewis, 720, to Carpenter, San Juan, 720.
Angie L. Dunn, Matron, Seger, 400, to Financial Clerk, Red Moon, 600.
Alvin Barbour, Clerk, Indian Office, 1600, to Clerk, Umatilla, 1200.
Carl A. Pederson, Farmer, Carson, 840, to Farmer, Walker River, 840.
Horace W. Cox, Physician, Carson, 900, to Physician, Walker River, 900.
Minnie C. Randolph, Field Matron, Carson, 720, to Field Matron, Bishop, 720.
John W. McCabe, Clerk, Fort Totten, 1000, to Clerk, Standing Rock, 1200.
Marion E. Wolf, Seamstress, Round Valley, 540, to Field Matron, Fort Bidwell, 720.
George T. Deavitt, Asst. Clerk, Yankton, 720, to Issue Clerk, Standing Rock, 840.
Louisa S. Bishop, Kindergartner, Warm Springs, 600, to Asst. Clerk, Red Lake, 600.
Edward J. Burke, Asst. District Agent, Union, 900, to Stenographer, Union, 1000.
Thomas McCrosson, Add'l Farmer, Colville, 60 mo., to Add'l Farmer, Puyallup, 900.
Charles A. Green, Engineer, Standing Rock, 720 to Farmer (temp.), Standing Rock, 780.
Ernest O. Greene, Chief Clerk, Uintah Irrigation Survey 1620, to Financial Clerk, Uintah and Ouray, 1600.

RESIGNATIONS.

John P. Bonga, Farmer, Leech Lake, 540.
John G. Hough, Field Clerk, Union, 1200.
John L. Brown, Asst. Clerk, Fort Hall, 840.
J. J. Henry Meier, Logger, San Juan, 55 mo.
John Reifel, Add'l Farmer, Umatilla, 65 mo.

Conrad C. Ludwig, Carpenter, Jicarilla, 780.
John McKay, Add'l Farmer, La Pointe, 70 mo.
E. G. Bettelyoun, Asst. Clerk, Pine Ridge, 900.
Charles Volney, Lease Clerk, Winnebago, 720.
Charles H. Stone, Add'l Farmer, Nevada, 60 mo.
S. A. Combs, Add'l Farmer, Winnebago, 60 mo.
May M. Longenbaugh, Asst. Clerk, Navajo, 900.
Frank J. Brown, Physician, Warm Springs, 1000.
Mary L. Naylor, Issue Clerk, Uintah and Ouray, 840.

APPOINTMENTS—EXCEPTED POSITIONS.

Clah-be-ga, Stableman, San Juan, 480.
Thomas Reed, Teamster, Leach Lake, 320.
Isabelle Boutwell, Cook, White Earth, 840.
John P. Croff, Line Rider, Blackfeet, 40 mo.
James Broken Legs, Teamster, Rosebud, 360.
Henry Inkanish, Asst. Carpenter, Kiowa, 360.
Paul Charbonneau, Blacksmith, Rosebud, 480.
Frank Flannery, Stableman, Lower Brule, 480.
George Arnoux, Wheelwright, Blackfeet, 720.
Aurthur Walters, Line Rider, Blackfeet, 40 mo.
George H. Wadsworth, Scaler, Red Lake, 90 mo.
Benjamin Lee, Blacksmith, Cheyenne River, 360.
Herbert H. Fiske, Financial Clerk, San Carlos, 900.
Kath. M. Hill, Financial Clerk, Sac and Fox, Iowa, 600.

RESIGNATIONS—EXCEPTED POSITIONS.

Clah-be-ga, Teamster, San Juan, 400.
Po-cho-ky, Asst. Carpenter, Kiowa, 360.
Peter T. Antoine, Blacksmith, Seger, 480.
Hosteen Yazze, Stableman, San Juan, 480.
Jennie McArthur, Cook, White Earth, 480.
John Webster, Teamster, Leech Lake, 320.
Mitchell Roubideau, Teamster, Rosebud, 360.
Juan Herrera, Asst. Carpenter, Mescalero, 360.
Charles Pretty Bear, Blacksmith, Cheyenne River, 360.

APPOINTMENTS—UNCLASSIFIED SERVICE.

Grover Long, Laborer, Otoe, 600.
James Robinson, Janitor, Crow, 480.
Tseeskyni, Laborer, San Carlos, 420.
Sidney Phillips, Laborer, San Juan, 400.
Louis Bellecour, Laborer, White Earth, 540.
Wm. H. Layton, Laborer, Sac and Fox, 500.
Eddie Doublerunner, Laborer, Blackfeet, 480.
Felix T. Apadoca, Laborer, Albuquerque, 720.
Clarence V. Barto, Laborer, White Earth, 540.
William Jarnaghan, Laborer, Hoopa Valley, 360.
Charles Pretty Bear, Laborer, Cheyenne River, 360.

RESIGNATIONS—UNCLASSIFIED SERVICE.


Nick Lee, Laborer, San Juan, 400.
Andres Moya, Laborer, Albuquerque, 720.
Roy Doolittle, Laborer, Hoopa Valley, 360.
Paul Doublerunner, Laborer, Blackfeet, 480.
Charles H. Bishop, Laborer, Sac and Fox, 500.
Otto W. Dummert, Laborer, White Earth, 540.
Clarence V. Barto, Laborer, White Earth, 720.
Richard Left Hand, Laborer, Cheyenne River, 360.
Edward Turner, Laborer, St. Louis Warehouse, 720.

MARRIAGES.

Georgia H. Coberly, Stenographer, Union, 1020, became by marriage Georgia C. Hough on January 1, 1909.

HANDICRAFT OF THE AMERICAN INDIAN



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The NATIVE INDIAN ART
DEPT., *Carlisle Indian School*

VOLUME 1, NUMBER 3

ONE DOLLAR A YEAR

THE INDIAN CRAFTSMAN

APRIL, 1909



THE CARLISLE INDIAN PRESS

U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

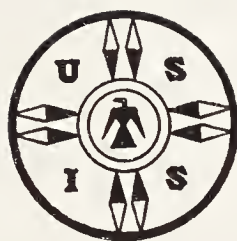
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Indian Crafts Dept.

Carlisle Indian School



A magazine not only *about*
Indians, but mainly
by Indians

The Indian Craftsman

A Magazine by Indians

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT.

EDGAR K. MILLER, SUPT. OF PRINTING

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE INDIAN CRAFTSMAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



THE INDIAN CRAFTSMAN



The Record of Four Years:

For the past three decades there has been a consistent improvement in the condition of the American Indian. It may be that the government's policy of education has had much to do with this, or that Congress is dealing with the nation's wards in a more rational, disinterested and humane way. But whatever truth there may be in this there can be no doubt in the minds of those who have closely followed conditions that an unprecedented crusade for the uplift of the Indian has been going forward for the past four years. This policy has been guided by common sense, common honesty and real sympathy. The reforms during the last administration of Indian Affairs have been the most thorough and comprehensive in the history of our dealings with the Indian people. Commissioner Francis E. Leupp has been the backbone of the whole movement, incessantly carrying on his campaign of helping the Indians to help themselves. It is with much pleasure and a feeling of gratification that the publishers of The Craftsman present in this issue a history of the past four years in Indian administration. It is the brightest page in the history of our dealings with the Red Man.—The Editor.

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AT THE outset Commissioner Leupp started with the idea that the Indian problem is a human rather than a mere race question, and that its settlement must be on common sense and not theoretical lines—following the course of nature instead of concocting artificial devices. In pursuance of this idea, the Ser-

vice has been enjoined to keep steadily in view the necessity for turning the Indian into a citizen in the broadest and best sense of the word, realizing the importance of his conforming in his own mode of life generally with the mode of life of his fellow countrymen of other races, but never forcing him into such conformity in advance of his natural movement in that direction.

Hence, nothing has been done to interfere with his preferences as to the clothing he shall wear, or the sort of dwelling he shall live in, or what and how he shall eat and drink, beyond insisting generally that he shall observe those rules which will spare him needless friction with the social order prevailing among other races in our com-

mon body politic. For example, he must observe the decencies in his attire, keep his eating and drinking void of offence to his neighbors, and follow the simpler laws of sanitation in his settlements.

Beyond that he has been left to himself, on the theory that any group of men is governed best when governed least. In his native arts, Mr. Leupp's policy has been to save all that is best and make the Indian thus a contributor to the aesthetic and industrial development of the American people. He has been encouraged in every way to learn the language in which the laws which he must obey are written and in which the business he must do is uniformly transacted; but he has been won over to this plan, as far as possible, by making the reasonableness of the requirement apparent to him instead of by bringing force to bear to accomplish a wholesale transformation against which he would naturally revolt. Indeed, Mr. Leupp's main hope for the Indian's future has rested on his natural tendency to absorb ideas of civilization from what he sees about him when white men settle in his neighborhood or when he is induced to go out and earn his living among them. Even in applying such punishments as are necessary here and there to check his wrongdoing, where it is impracticable to bring him before the regularly organized courts of justice, the Commissioner has endeavored to make the penalties as nearly as practicable parallel to those established among our own people for the correction of similar faults among them.

Mr. Leupp's first important act after entering office was to establish a labor bureau for the purpose of finding employment outside of the reservations for those Indians who were willing to go forth and seek their fortunes, and, in turn, gathering up and transporting the Indians to their labor market, always aiming to bring the white employer and the Indian laborer together under conditions which would stimulate initiative in the Indian and inspire him with a desire thereafter to make his own contracts.

The method of purchasing supplies for the Indian Service has been changed in several particulars. The dates of awarding contracts for certain perishable articles of food, dependent for their prices upon the quantity and quality of each year's crops, have been postponed from spring to fall, so that bidders are able to make more intelligent offers to the Government. A better quality of supplies have been purchased than used to be, an effort being made to furnish each school and agency with the particular things its local con-

ditions require, rather than to distribute uniform articles throughout the Service. The medical supplies Mr. Leupp found in a condition a long way behind the times, and it has been his constant effort for four years to bring them abreast of the latest scientific developments, till the medical list may be said now to be very modern and practical. In the methods of receiving bids and awarding contracts, sundry distinct changes for the better have been made. All bids are now opened in Washington and tabulated, the samples being sent, as heretofore, to the several warehouses and the Commissioner visiting each warehouse in person and deciding on the awards. A high class of experts have been employed in the inspecting branch, including men of independent means who could not have been hired by the Government on any basis of compensation, but who have patriotically consented to contribute their services in order to insure the Government's obtaining the very best goods. The mere change in the place of opening bids has saved thousands of dollars to the Government, by avoiding the cost of transporting a small regiment of clerks from warehouse to warehouse to do work which they could do equally well at their desks in the Indian Office.

In preventing the sale of liquor to Indians great strides have been made in the last four years. This has been in spite of an adverse decision in the case of Albert Heff by the Supreme Court of the United States, which held that liquor could be sold or given to a citizen Indian without rendering the seller or giver liable to the penalties of the law. Congress has gradually increased the appropriation for fighting the illicit liquor traffic from \$10,000, which was the sum appropriated at the time Mr. Leupp entered office, to \$50,000, the amount named in the bill passed by the current session. Thanks to this generous provision, it has been possible to place in the field a large corps of courageous and efficient special officers whose business it has been to move from point to point as circumstances required, and carry on campaigns against the unlawful sale of liquor.

There has been a constant liberalization of the policy regarding Indian traders. It has been felt that the Indian must be gradually taught how to take care of himself in ordinary mercantile transactions and that he must have the benefit of competition. More persons therefore have been permitted to trade with Indians, and wherever it was practicable the Indians have been encouraged to go outside of

their reservations if they could get better prices in neighboring towns than in the local trading stores. Also the habit of Indians of running into debt to the traders has been discouraged in every possible way. Believing, however, that the traders could be made a useful educational force where they were disposed to assist the work of the Office, the Commissioner has induced a number of those who have stores among tribes engaged in blanket-weaving, mat-plaiting, basket-making, silver-working, wood-carving, and like native industries, to exercise a paternal discrimination in buying the Indians' wares, paying higher prices for good than for poor products, and thus convincing the Indians of the actual profit of holding to their best ideals instead of catering to meretricious tastes and demoralized markets.

The traffic in relics from ancient Indian ruins has been curbed so as to prevent, as far as possible, the destruction of some of the most remarkable archaeological landmarks all over the country for the mere purpose of commerce in relics. At the same time the greatest possible encouragement has been given to all genuine scientific researches in these fields, of which the whole public gets the benefit gratuitously.

In the handling of inherited land sales and the conservation of their proceeds, a great improvement has been made, the Indians' moneys being deposited in those national banks which would put up bonds satisfactory in amount and character and pay the highest rate of interest compatible with safety. Within the last year all individual Indian moneys have been taken up by the several local agents and superintendents on their accounts, each agent or superintendent being bonded to the Government in the amount necessary to protect the funds passing through his hands, and the banks in which he deposits the moneys being required to bond to him in turn. All the accounts of these individual Indian moneys have been brought into systematic shape and passed through the office of the proper Auditor of the Treasury, where they are subjected to the same scrutiny as ordinary Government accounts.

The enactment of the Burke law, amendatory of and supplementary to the Dawes severalty law, was brought about by the cooperation of the Indian Office. The new law has transferred to the Secretary of the Interior the discretion formerly exercised by Congress as to issuing patents in fee to competent Indian allottees. The citizenship conferred by the Dawes law upon an allottee as

soon as the trust patent to his allotment was issued to him, is deferred by the Burke law till the patent is exchanged for a patent in fee. This amendment has had two effects: first, it treats the acquisition of citizenship as a privilege rather than as a perfunctory form, a change which can hardly fail to have its moral influence upon the Indian directly by encouraging him to fit himself for proving to the Secretary of the Interior his capacity to care for his own affairs; and it accomplishes a result very distinct and valuable to the body politic, in stopping the abuse of the ballot by giving to a man legally branded as an incompetent the power of voting to dispose of the affairs of the competent citizens all about him. By way of testing the competency of allottees, moreover, several experimental devices have been adopted, the most important of which, in some respects, has been to grant permission to all who could make a satisfactory *ex parte* showing for themselves to lease their own allotments independent of Governmental interference. The local agent is always at hand to advise them if they feel the need of a little friendly counsel, but the Department permits them to find their own lessees, make their own terms and do their own collecting, if they wish to—and take the consequences if they make mistakes. This policy is already proving a great educator, and the results, which are watched and noticed in each case, go a long way towards proving whether an allottee is as able to take care of himself as he is willing to try.

The expenses of printing for the Indian Office have been reduced, and at the same time there has been turned to some real profit the time and labor of the Indian pupils at schools where the printer's trade is taught, by having all the official printing of the Office done at the schools, as far as that is practicable and lawful. In the same spirit the Commissioner has interested the teachers of the English language in the schools to train the children in composition and penmanship by having them write descriptions of their home life, the customs of their people and the tribal traditions which they have heard narrated around the family fireside. This has stimulated the interest of the learners, who enjoy composition under such conditions, while it is already resulting in a collection of folk lore which may be of great value ultimately to the ethnologist, but which is in danger of slipping away unless captured and embalmed now.

Mr. Leupp, with the cordial co-operation of Congress, has set

on foot the machinery for wiping off the books of the Government the perpetual annuities for which large appropriations have to be made every year to a number of tribes, under old treaties. Special agents are now at work among these tribes, trying to show them the wisdom of petitioning the Government to capitalize these annuities and distribute the capital sum, either in cash or in purchased benefits, of which all the members can have an equal enjoyment.

At the instance of the Office, Congress has by legislation provided a means to enable any Indian, on satisfactory proof of his competency to handle his own affairs, to have his individual share of the trust funds of his tribe segregated and handed over to him irrespective of what the rest of the members of the tribe are prepared to do. A goodly number have taken advantage of this privilege and withdrawn their money, but as a rule the Indians are reluctant to cut loose from Government guardianship. Other beneficent provisions have been procured, enabling the Secretary to segregate the shares of blind, crippled or helpless Indians, and to sell under certain conditions the lands of non-competent Indians, and dole the proceeds out for the relief of their necessities. Several tribes have funds which are merely "paper"; that is, the interest on a certain capital sum, which by an amiable fiction is treated as if in the treasury, is paid to them annually. The Commissioner is procuring from Congress, year by year, appropriations of the actual capital, with provisions for its distribution under rules and regulations prescribed by the Secretary of the Interior.

Believing that the home is the unit of civilized social life, and that the desire of Indian parents to have their children near them may be made a power for good to both parents and children, Mr. Leupp has been steadily increasing the number and improving the quality of the day-schools, and lopping off the schools at a distance from the reservations as fast as any showed themselves no longer essential and the necessary legislation could be procured. In the day-school, the pupil leaves his home every morning and returns every evening, carrying with him some of the atmosphere of the school, of which the parents get the benefit in the ordinary course of family communion; the day-school teacher, also, becomes acquainted with the parents as well as with the children, and thus the whole body of adults in any Indian community shares in the improvement

wrought among the children by the school's presence close at hand. The idea of the Commissioner is that the big and remote schools educate only individuals, instead of the mass, and that the artificial life and discipline inevitable as features of the "institutional" regime are liable to weaken the constitutions of children brought up mostly out of doors and increase their susceptibility to epidemic diseases. But he has undertaken no drastic measures, preferring to let the natural course of evolution be followed.

Incidentally to all this, the Indian Office has been persistently working to induce Indians to send their children to the nearest district school established and maintained originally for non-Indians, paying for the tuition of the Indian children where the school authorities wish such payment; per contra, legislation has been procured opening Indian schools in the frontier country to white pupils, so as to help settlers in a sparsely populated region to procure school privileges for their children before their county government is prepared to support common schools of its own in the neighborhood. Both arrangements have the virtue of bringing the little people of the two races into friendly contact during the most plastic period in their lives. As Mr. Leupp puts it: "They will have to get along as neighbors when they grow up, so why not start them on a footing of mutual good feeling?"

There has been begun a systematic campaign to stamp out tuberculosis, and, though battling against dreadful odds, it appears that the plans adopted are making progress. One physician, an expert in tuberculosis, is kept constantly in the field, moving from school to school, his duty being to sift out the diseased pupils and those under suspicion from those obviously unaffected. The diseased are sent home; the suspects are segregated and put under surveillance, and the sound remnant are surrounded by every safeguard against infection. The physicians attached to all the agencies have been clothed with the powers of health officers and put in charge of the sanitary conditions in the Indian camps and cabins. The work done in this line has been complicated recently by the discovery of the ravages of another serious disease—trachoma—which is liable to result in blindness if disregarded or unwisely treated. Thanks to the completeness of his sanitary organization in the field, the Commissioner was able to present such an array of details soon after the first notice of the progress of this pest, that within fifty-six hours

both houses of Congress had passed a special bill appropriating money necessary to enable him to begin the task of its suppression.

The attitude of the Office toward the Field employees and toward persons outside of the Service has undergone a most satisfactory transformation. A little more than four years ago, a thinly veiled spirit of antagonism existed between the Office and the Field, the Office holding itself the superior body. Mr. Leupp reversed this understanding at once. Field employees, as the group who are actually handling the Indians and held responsible for them, he marked as the one to be first considered, treating the Office more as the engineer and stoker of the great machine. Since that time a rule of courtesy and consideration between the two branches of the Service has been rigidly enforced; the Field has been encouraged to ask for what is needed, and the Office instructed always to assume, on general principles, that the Field knows its needs better than anyone else, and to grant every reasonable request, holding the beneficiary directly accountable for the results accomplished through such concession; both Office and Field have been required to employ a sympathetic and pleasant tone in their correspondence with each other, and to avoid all curt and sarcastic phraseology tending to cause needless friction and impede friendly co-operation.

Vacancies in the Washington Office have been filled, wherever practicable, by bringing in employees trained in the Field, and Office clerks have been encouraged to ask for transfers to the Field when they were tired and felt the need of a change of occupation, either permanent or temporary. There has been procured from Congress the authority and money necessary to enable the Commissioner to send clerks from the Office into the Field to investigate particular matters. The effect of this policy has been to bring the two branches into harmonious and mutually helpful relations, each appreciating the difficulties of the other's tasks, and the members of both establishing kindly personal relations which have greatly facilitated the smooth running of business.

In the case of outsiders coming to the Office with requests or suggestions, the Commissioner has insisted that the Office not only must be polite and patient, but must presume the good faith of the other party, and, instead of eyeing each overture with suspicion, ask itself the question: "Is there not some way in which we can lawfully and properly do this?" The old theory that the forces which

develop the Western country, open it to civilization and promote a more highly organized social order there, are necessarily hostile to the Indian's best interests, has been steadily combatted, as Mr. Leupp believes that whatever upbuilds the country in which the Indian lives, in its way upbuilds the Indian with the rest; and because the struggle for a livelihood and a prudent regard for the possible needs of the morrow lie at the basis of the supremacy of the white race all over the earth, his whole effort has been to urge Indians into competition with whites rather than away from it.

In matters of law, there has been steady encouragement instead of discouragement of test cases in the courts, because it is believed that that is the only means for settling peacefully the open and undecided questions of the Indian's status. Even in instances where it has been feared that the Indian would lose, the Commissioner has never changed his view, but has repeatedly made tentative decisions which would be sure to bring about litigation. This has been owing not to any undue desire on his part for judicial warfare, but in every instance for the sake of learning definitely where the Indian, or the Office, or some party in relations with both, stand before the law.

The distinctions which used of old to be made between the Government schools and the mission schools have been swept aside, Mr. Leupp maintaining simply that every Indian child must be given an opportunity to acquire the rudiments of knowledge somewhere, and accepting attendance at a mission school as the equivalent of attendance at a Government school. Indeed, in carrying this principle to its logical conclusion, he framed an item of legislation which Congress accepted and passed, authorizing the issue of such rations to pupils in a reservation mission school as, under treaty provisions, the same children would have been entitled to if they had remained at home. In the Government schools, moreover, where children of different religious faiths mingle together, the regulations regarding the religious assemblies in which all take part, have been so revised that, while all the essentials of a devotional exercise are left undisturbed, every feature has been eliminated which could justly give offense to any one of the denominations concerned. The revision was made after consultation with leading representatives of the several churches maintaining missions in the Indian field, with the result that harmonious relations exist now in places which

were formerly regarded as storm centres of ecclesiastical controversy.

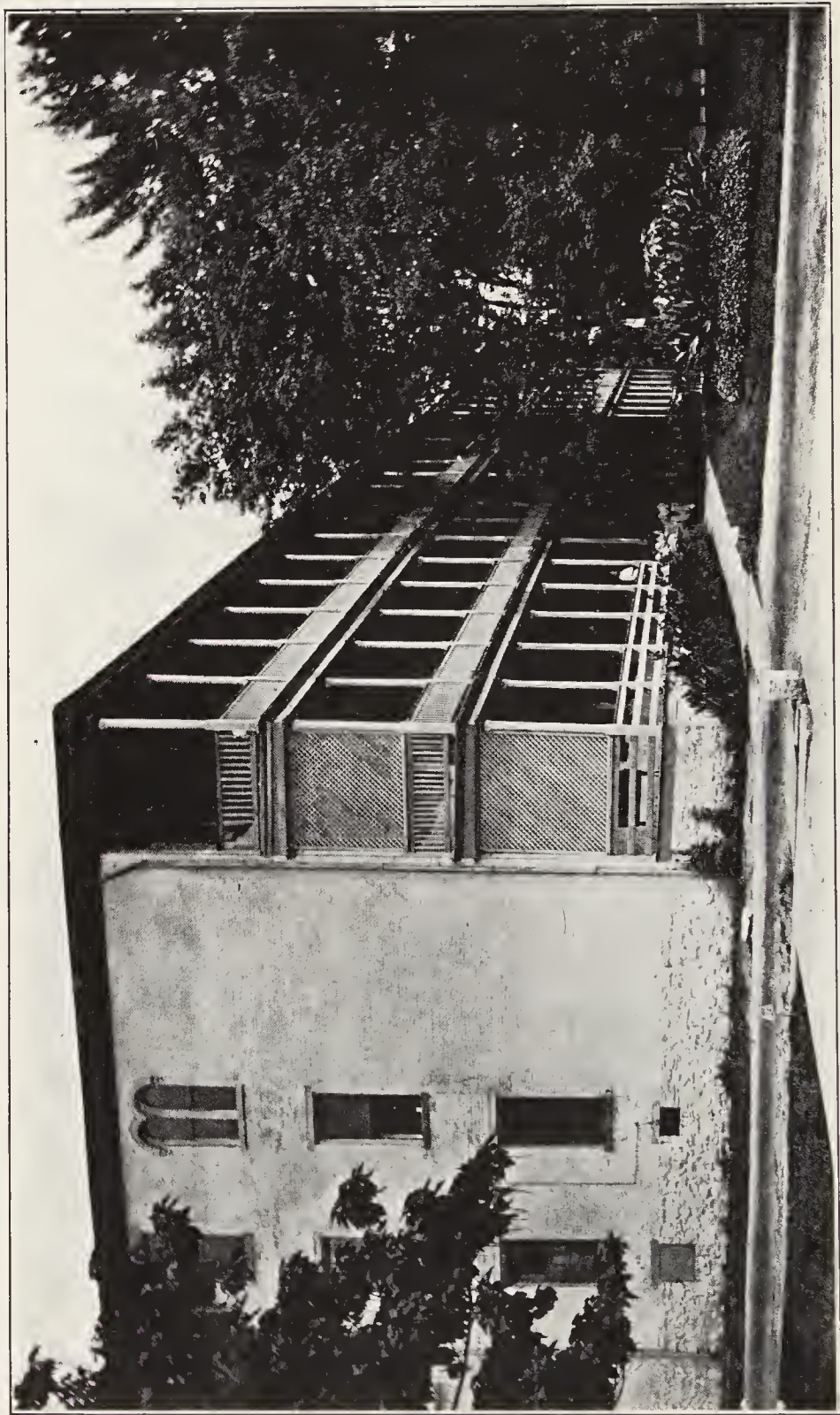
The "outing system" has always had a staunch supporter in Commissioner Leupp, who regards it as so important as an adjunct of school life and discipline that he has authorized superintendents to carry on their rolls, as in attendance, those pupils who have been placed out at labor on farms, or in domestic housework, or in mechanical shops, or in places where they could be instructed in the industrial arts, as an appendage to their ordinary school training. The children have really learned more in some of these places, through contract with the big world, than they could have learned in thrice the time in the one-sided life of an institution; and when they have come back to school after such an interim they have shown an increased zest for knowledge, for they have learned to what end all their school studies point.

A thorough reorganization of the methods and the payroll of the Indian Office was effected during the fiscal year 1908. The substitution of the flat filing system for the old, cumbersome patch-work plan, the revision of the indexes, the elimination of the redundant phraseology in Office correspondence and of the number of letters which had to be written in each transaction, have greatly reduced the space occupied by the permanent records as well as the volume of useless manuscript that had to be weeded out for destruction every few months. The saving of the labor of the clerks on frivolous details has enabled them to spend more time and energy on important business, with the result that there has been a saving of thousands of dollars a year in money, and the average time between the receipt and the answer of letters has been cut down about five-sixths; while improvements in the practice of examining accounts has reduced the time one-third, and the modernization of its book-keeping enables the Office now to answer questions from Congress and elsewhere in a few hours which used to consume days or even weeks. In addition to these reforms, nearly every clerk in the Office has been furnished with at least one understudy, so that the absence of a single clerk on sick leave or vacation no longer causes the suspension, to await his return, of all the work he was accustomed to attend to in person.

The payroll has been overhauled so that all persons doing work of a particular kind receive uniform compensation for it,



FRANCIS E. LEUPP
COMMISSIONER OF INDIAN AFFAIRS



A CORNER OF GIRLS' QUARTERS

ranging between a certain minimum and maximum. Efforts have been made to procure larger appropriations for clerical help, but little advance has been scored in that line. To procure the most and best work from the force already at hand has therefore been the problem the Office had to meet. It has involved making some demotions and some promotions, but all these have been made without reference to personal or political considerations, and with an eye solely to increasing the efficiency of the Service.

Commissioner Leupp has made a practice of spending from three to five months each year in the field, inspecting with his own eyes the local conditions and getting into personal touch with the superintendents and other responsible officers and employees at the several schools and agencies. This has had the double effect of comforting the Indians by letting them see that there is someone of actual flesh and blood who has their affairs in hand and at heart, and reminding the Field staff that they have a place as living beings, and not mere names or abstractions, in the mind of the Commissioner.

Substantially the entire Indian Service has now been brought under the Civil Service rules, the last of the agencies having been converted into superintendencies, by due process of law, in the early days of December, 1908. This unifies the Service and promotes good discipline.

During the last four years, nine reservations have been opened, wholly or in part, to settlement, about 21,000 Indians have received allotments of land, and the work has been started for allotting and opening a number of additional reservations. It has been Mr. Leupp's purpose to push this business as rapidly as it could be done with safety to the Indians' interests. He believes that in such a policy lies the one great hope of saving something of value to the Indian from his once vast estate; for the people of the country are becoming every year more and more impatient of the continuance of the "Indian problem" as a heritage from the past, and one day there may come a sudden triumph of the reactionary over the conservative forces in our Government, which, though only spasmodic and temporary, will last long enough to sweep everything off the map and the books which distinguishes the Indian as a special creature of privilege. In order to facilitate allotments in parts of the country where, owing to peculiar local conditions, the general allotment law could not be applied with justice to all par-

ties, the Congress has, at the instance of the Indian Office, granted authority to the Secretary of the Interior to adapt the acreage of the allotments to the peculiar needs of the situation.

By concurrent action of the Indian Office, the Department and the delegation in Congress from Oklahoma, legislation has been procured for the relief of the restrictions on a large fraction of the lands of members of the Five Civilized Tribes in what was formerly the Indian Territory. The question with which all three are now struggling is how to frame a law which will close up the affairs of these tribes as tribes, and open more of their land to taxation without damage to the owners, so as to bring it into line with the land of non-Indian owners in Oklahoma who bear their share of the cost of maintaining schools, highways, and the like.

Not only in Oklahoma with its peculiar conditions, but through the Indian country generally, Mr. Leupp has lent his aid steadily to every practicable effort for the development of natural resources. He has encouraged Indians to negotiate for the opening of their mines and oil wells to the markets on a satisfactory royalty basis, so that they would be in receipt of income from the same sources from which white landowners would draw one under like conditions, and and at the same time would cease to bear, in the minds of their neighbors of other races, the brand of obstructionists and pullbacks.

It is in pursuance of this idea that he has done so much to promote plans for bringing beet sugar factories to the edges of Indian reservations, and advised Indians to enter into contracts which would enable them to utilize profitably their available lands while obtaining remunerative employment for themselves and their families at an occupation for which wide experience has proved them especially well adapted. In the same line has been his proposal that a certain part of the Crow Reservation should be set apart for a horse-breeding farm, to be run by the Indians themselves subject to some necessary white supervision. Under this general head might properly come up for consideration his plan for incorporating Indian tribes who have an estate needing administration. This scheme can hardly be rehearsed here, but it may be found described in the Annual Reports for 1906, pages 25 to 27, and for 1907, pages 100 to 103.

Cooperative relations with the Bureau of Animal Industry, the Bureau of Plant Industry, and the Bureau of Forestry of the Department of Agriculture, and with the Reclamation Service in the

Department of the Interior, have been established, and put upon such a plane as to enable him to close out much of the work formerly done in a small and often ineffective way by the Indian Service and put it into the hands of one of the great Services maintained by the Government to promote their respective specialties. This not only prevents much duplication of work and thereby reduces expenses while procuring the services of experts and thus increasing efficiency of performance, but, by gradually reducing the scope of the activities of the Indian Office itself, hastens the day to which all good citizens look forward when that Office may be abolished as an anomaly which there is no longer excuse for maintaining.

On nearly all the reservations where the Indians are in receipt of occasional distributions of any capital funds, has been established a so-called Roll of Honor, on which is placed the names of all Indians who can satisfy the Indian Office that they are leading a law-abiding, sober, reputable life, showing reasonable prudence in money matters and a sense of responsibility when entrusted with the property of others. They, and only they, are permitted to take their minor children's per capita shares of the money paid. The shares of the children of the rest are returned to the Treasury to bear interest till the children come of age or until the proscribed elders change their ways and show that they have effectually learned the lessons impressed upon them.

Legislation has been procured to enable the Commissioner, where he has more of any class of supplies at one school than is needed there, to transport these to another where there is a deficit, thus saving the expense of purchasing new goods, and incurring only the freight charges.

Having observed, from long study of the Indian in his own home, that the Government employee who succeeds best with him is the one that gets, and stays, closest to him personally, Mr. Leupp has, as fast as financial and other conditions would permit, been breaking off pieces of the big agencies where the agent could make the round of his substations only a few times a year, and setting up each fragment as an independent little superintendency, in charge of a day-school teacher or farmer. This arrangement brings a responsible Government representative into the most intimate and confidential possible relations with the people he has in charge, so that they take a mutual interest in each other.

The multitude of disputes which have grown out of the fact that illiterate Indians who signed documents by mark, never did more than touch the tip of a penholder in the hand of the clerk who made the cross on the paper, led the present Commissioner, early in his administration, to experiment with the use of the thumbprint for a mark. It has worked well, and is now almost universally used in dealings with the more backward tribes.

This summary does not begin to cover all the changes wrought in four years, or describe any one of them at length, but may serve measurably as a record of advance. According to Mr. Leupp's invariable statement, scarcely an appreciable fraction of them could have been accomplished but for the hearty and unfailing support he has received from his superiors in office, and the ready response made by Congress to his proposals for progressive legislation. He is authority for the statement that when you have a piece of constructive work to do, you have only to convince the lawmakers in Washington that your plan is sensible and "square," and they take it up with good will and liberality.



A Word to the Service.

SO MANY conflicting reports have got into circulation regarding my plans after the fourth of March that I have been fairly deluged with friendly inquiries. To set these at rest, I seize this opportunity of saying that I have never before authorized any publication whatever concerning my retirement from office, nor do I know positively from what source they sprang, though I have discussed with a few intimates the possibilities of the future.

On the fourth of March I tendered my resignation of the Commissionership of Indian Affairs, but I have been requested to remain, and under such conditions as to leave no question of my duty while my health permits.

When the time comes for me to retire, I sincerely trust that the whole Service, who number among them some of the staunchest, most loyal and most deserving persons I have ever seen in public life, will give to my successor the same willing help, in season and out, that they have given me.

FRANCIS E. LEUPP.

Washington, D. C., March 31, 1909.

Indians To Foster Their Native Art:

From The Philadelphia Ledger



AMONG the student body of the School of Industrial Art are two Indians, one a Sioux, and the other of the Seneca tribe.

They are Thomas Saul, or "Wanyeya"—Speeding Arrow—and Reuben Charles, whose Indian name, "Gwee-yeh-is," means Sundown.

They have been awarded the Gillespie Scholarship by the Carlisle Indian School and are being trained in art. Saul is taking a course in illustrating and Charles will study interior decorating.

Just as Greek and Egyptian art have been made much of in schools, it is the aim to foster the artistic instincts of the Indian instead of blotting out all his tendencies and civilizing him too completely.

Francis E. Leupp, Commissioner of Indian Affairs at Washington, introduced the study and fostering of native Indian art at Carlisle. Superintendent Friedman, of Carlisle, is entirely in sympathy with this movement and during the year he has been in office has done wonderful work in developing it.

Mr. Friedman has eight Navajo Indians who are expert workers in silver, on their way from the Southwest to Carlisle.* They will carry on their craft at the Indian school with the advantage of instruction in design and the most modern equipment.

The art department at Carlisle is under the direction of Mrs. Angel de Cora-Dietz, a Winnebago Indian, and her husband, William Dietz—Lone Star—who are working to develop the arts of blanket weaving and working metals.

Mr. Howard Fremont Stratton, director of the art department of the School of Industrial Art, in an interview, says of this work:

"We have here in our country an opportunity for studying the transition of a primitive people from their peculiar elemental art to a more advanced type. I refer, of course, to the native Indian.

"The policy of the government, which assumes the guardianship of these tribes, has hitherto been to stamp out all natural tendencies, fancies, traditions and feelings, and all individual spirit in

*These Navajo Indians arrived at the school recently from Arizona. A number of special benches have been built in our carpenter shop and tools have already been purchased. This important division of the work will soon be under way.—EDITOR.

these wards of the nation. It has tried to transfuse the white man's thought and methods into the current of the Indian's being and make a washed-out character of him, instead of directing the elements of his personality, which have force, and worth, and meaning, into channels suited to their normal development, and evolve a distinctive American art.

"His first efforts to decorate his bowl, his axe, or his boat, are no less artistic than those made by our master, the Greek, in his archaic age, and the natural sequence of his efforts might reasonably be expected to produce results gradually representing an advance in appreciation, in taste, in execution, and with a higher purpose in view.

"It has been a wretched error to so nearly obliterate the virility of a race richly endowed by nature to grow, and conspire to conform it to artificial standards of art.

"The reaction has begun in the direction of restoring the Indian's faith in his powers and his rights of expression, but this does not signify that he is to go on making products which are merely curiosities for cabinets and museums.

"It means that he is to be shown how the vital qualities which he feels exist in his primitive art needs expanding to a scope sufficient to comprehend the necessities of present-day requirements. He is to be trained into sense of adaptability which will enable him to think in the phrases of our time, and conceive in his own spirit the treatment adequate for their proper application.

Impractical as the Indian work is for our use now, it is not more so than that of other primitive peoples from whose normal racial development arose important and monumental art. But this development always presupposes a free mind, and under the espionage of an unsympathetic Government this is not possible.

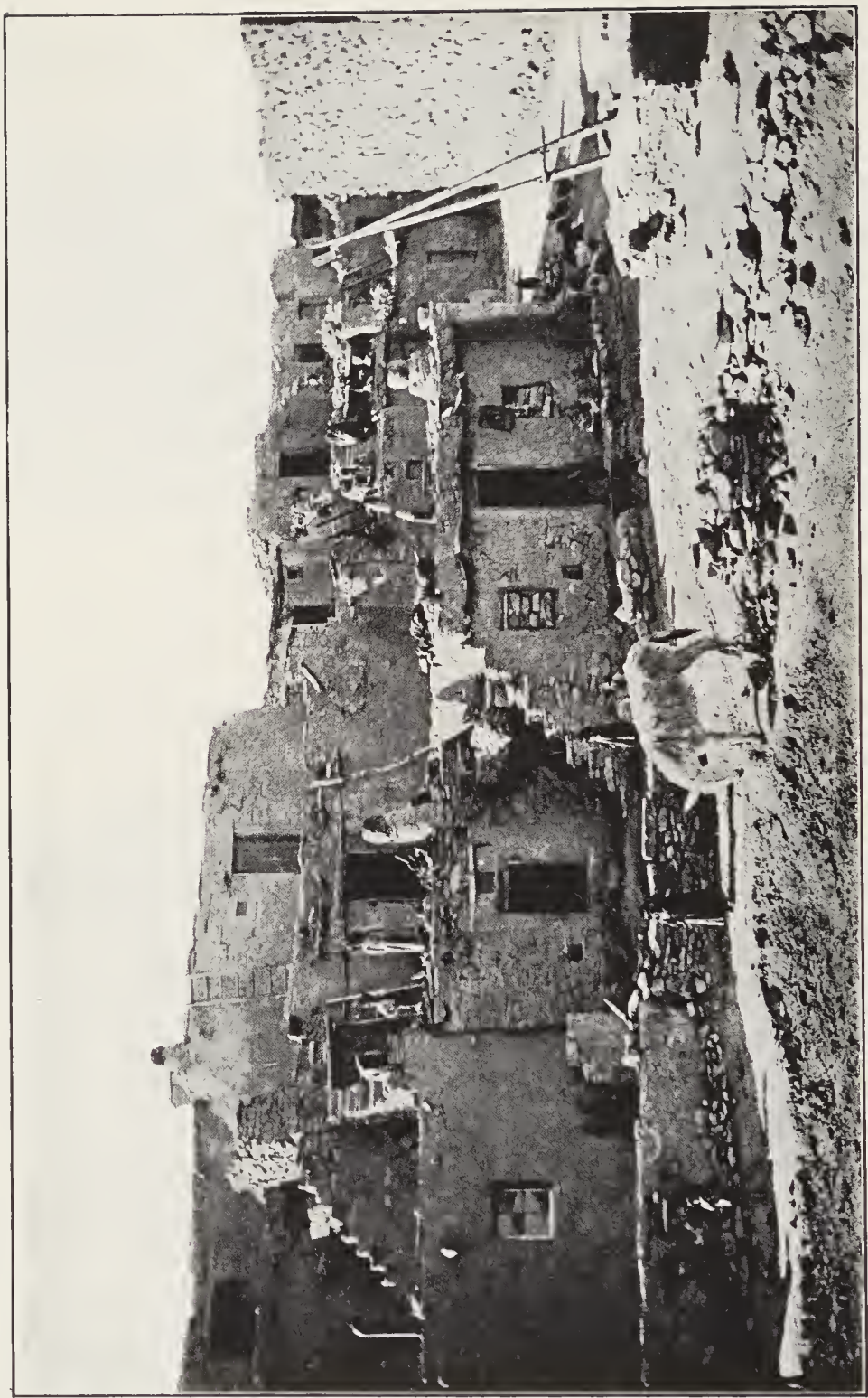
"Yet the movements just now going on may give the native craftsman his liberty and that complete intellectual emancipation which is imperative to stimulate and nourish the growth of real art."



TAOS PUEBLO, NEAR SANTA FE, NEW MEXICO



OLD CLIFF DWELLINGS, TEN MILES FROM SANTA CLARA PUEBLO, NEW MEXICO



VIEW IN AN INDIAN PUEBLO OF THE SOUTHWEST

About Indian Pueblo Government:

By C. J. Crandall

IT IS interesting to know that there is at least one tribe of Indians left which maintains and practices their original form of government. The Pueblos do this, though they have known the white man and felt his influence longer than any other tribe of North American Indians. From one to two generations before John Smith was playing his pranks on the Indians of the Atlantic seaboard, our Pueblos were in touch with the Spanish conquerors and settlers. Notwithstanding all this, the Pueblo Indian has clung tenaciously, for a period of three hundred and sixty years, to his old customs, but especially to his religion and his government.



It is true that many pueblos have been removed from the map of New Mexico during this period. When one asks what became of Cuyamunga, Jacona, Galisteo, San Cristobal, Pecos, and many others, we may be somewhat at a loss to reply intelligently. The history of New Mexico has never been fully written and the fate of many of these extinct pueblos is shrouded in mystery. This we do know, that no people in any of these pueblos were entirely exterminated, judging from the fate of Pecos, Galisteo, and others whose history has been accurately recorded. Owing to internal and external troubles the fate of these unfortunate pueblos was brought about and resulted in the abandonment of the pueblo, the Indians going to some other pueblo. At Pecos the remnant of the once powerful village left and settled with the Jemez Indians; Galisteo at Santo Domingo; Cuyamunga at Tesuque and Nambe.

There began, as early as 1598 at Chamita, an influence which tended to break up and destroy the pueblo. This was the inter-marriage system, early adopted under the Spanish occupation. It has prevailed ever since the first Spanish settlement was made, in what is now New Mexico, and is going on today to some extent. This of itself alone would account for the destruction of many pueblos. For example, Abiquiu and Los Cruces pueblos may be cited. But there are some twenty pueblos left; more than half that number are strong and virile, while the others are weak and on the decline, fated in time to become extinct like those mentioned.

The question may naturally be asked: What is there in pueblo life to make it lasting? In reply will say it is the Pueblo form of government and religion. By making this statement I do not wish to be understood as lauding Pueblo government—that it is, in my judgment, what has held them together all these years.

In our own history we recall more than one attempt to establish a communal system of living and government. So far as I know, all of these attempts have been futile. If the promoters of communalistic sentiments had taken a course in pueblo life, and had become for a time being, at least, like Frank Cushing, there is no doubt in my mind that many of the recorded failures in communal settlements would never have happened, simply because, when the promoters found out what real communal life meant, they would have abandoned their high ideals.

A pueblo is a village numbering from one hundred inhabitants to one thousand or even more. It holds in a common deed a tract of land, originally not less than a square league. In a few of the larger pueblos the amount of land owned exceeds this, reaching in some cases to nearly one hundred thousand acres, while in other instances the original grant has been cut down to two or three thousand acres. The Pueblo Indians, being the original farmers of the South-west, and the fathers of the irrigation system, naturally selected their holdings along streams, principally along the Rio Grande and its tributaries. Not all their holdings are agricultural lands, as the greater portion is grazing or pasture lands.

Under Spanish and Mexican regime the Pueblos were allowed to govern themselves in all internal matters; the same plan was early adopted by the Territory of New Mexico, by passing an act legalizing the Pueblo government. Our courts have held, however, that the Pueblos are citizens, and amenable to all the laws of the Territory. This being the case, it materially interferes with a strict enforcement of Pueblo government.

In a single instance, a few years ago, in one of the leading pueblos, the Pueblo authorities attempted to inflict punishment on one of their number, by imprisoning an offender. The Indian in question however, had friends who employed an attorney to defend his case. A writ of habeas corpus was issued and the Indian brought into court and granted his liberty. An action was later brought against the officers of the pueblo and they were adjudged guilty

and fined. Thus it will be seen, that, while the different pueblos keep up and maintain a separate form of government, distinct and apart from Territorial government, and that same has at least the sanction of our legislature, there is at the same time no valid right in same which will be recognized or protected by the courts.

One naturally asks: What is the Pueblo form of government? It is the outgrowth of communal life, and has little to recommend it. Some have been charitable enough to say that it is ideal in many respects and ways. Under conditions, as they formerly existed, it is not only probable, but more than likely, that no other form of government would have answered the purpose. The Pueblos have always lived, since known to the white man, in communal settlements. They are supposed to be the original Cliff Dwellers, and there is no doubt about it, though in the evolution from the cliffs to the pueblo, they have undergone many changes, and possibly there has been much admixture of blood in that transition period.

One must not understand that our Pueblos when spoken of as a communal people have everything in common. There is a spirit of individualism growing in Pueblo life which to me is the great civilizing element and means more than schools or other influence in the elevation of this people.

While the land is owned in common each head of a family cultivates a small tract which he calls his own. Upon his death it is given to a member of his family. Each family ordinarily occupies a separate house, though this is not always the case. Monogamy is adhered to, and there are no instances among the Pueblos where polygamy is practiced.

There are a full corps of officers in each pueblo. These officers usually hold office for one year only. The cacique, or high priest of the pueblo, being an exception to this rule. He holds his office for life. Upon his death, the senior member of the cacique clan becomes cacique. His duties are largely spiritual, though he has other duties, one of which is nominating a governor annually, which may or may not be ratified by the Council. One thing is certain, his will is almost absolute. In temporal matters he appears to take little interest, but his will and desires are always more or less respected.

The Governor, who as stated, is elected annually, is for one

year at least the head of the Pueblo government. There is a Lieutenant Governor, a Captain of War, an Alcalde, and several minor officers including aguacils or sheriffs.

In addition to the active pueblo officials there is a body of selectmen known as the council. This is a sort of a legislative body, not altogether for the purpose of enacting laws, but rather to pass on matters connected with the pueblo. The members of the Council are not elected, but become members by virtue of having risen to prominence, having held office, or in other ways earned a seat in the council. This body is composed of the wisest and most intelligent members of the pueblo. They must all be strict adherents of Pueblo customs and practices. The members of the Council hold office for life, unless expelled for some offense, which rarely occurs. Many trivial matters are brought before this body. They outline the policy for the Governor and his staff, who simply execute the will of the Council.

The greatest objection to Pueblo life is that the individual sinks into insignificance, and has practically no rights that need to be respected by the local government. The communal work, like working on the acequias or ditches, herding the flocks of the pueblos, etc., are all necessary and there can be no objection to a rigid enforcement of same. The celebration of the many fiestas and dances, however, are matters of less importance, but the individual is required to be just as prompt and active in these as in other greater things. To disobey the Governor or his lowest aguacil is an offense against the entire Council, and the guilty party will find punishment inevitable.

There is no delay in administering Pueblo justice. The usual punishment is whipping, and often as many as forty lashes are laid on the bare back of the culprit by the strong and willing hands of a youthful aguacil, who hopes in this manner to gain favor in the eyes of the Council, and in time rise, perhaps, to the exalted position of Governor. There is no appeal from a sentence when once passed. Punishment is not confined to the meek and lowly. If an ex-governor or other high principalie is guilty of a grave offense, which may be no more than defying the pueblo officials, he is brought to the bar of justice equally as prompt as the lowest individual. This has an element of justice in it that appeals to one who has watched the machinery called justice as administered by our own civilization.

Under Spanish and Mexican rule, the stocks were used. Even after the American occupation this was common, to perhaps within twenty or thirty years ago. Imprisonment as a punishment is common though whipping seems to be most in vogue in the non-progressive pueblos.

In the few pueblos where the light of American civilization has not penetrated, the individual sinks into insignificance. He is but a small wheel in the clock-work of the pueblo machinery. He may not be allowed to leave the village without permission of an officer. He receives his orders daily from the powers that be, usually given by the pueblo crier from the house-top. He may be sent to herd horses, work on the ditch, to haul wood, to watch the fields, to hunt eagles, to dance in the plaza, or what not. This sort of a life makes a machine of even an Indian—it destroys his individuality if he has any, and ambition is a thing he has not dreamed of.

While there is a spirit of justice prevailing in the Pueblo government, the degrading punishment, which does not exempt the fair sex, the communal life, the dwarfing of the individual ideas, all tend to keep up a low order of civilization, and to retard progress.

There are possibly not to exceed a half dozen pueblos where these conditions prevail. In many of these villages the returned student and other influences are at work to break up old and established customs. The Pueblos having been declared citizens, the fact that they hold their land in fee simple, makes it impossible for the U. S. officer in charge of this people to exercise much authority or influence over them. He must resort to the courts, and in local matters, no Indian as a rule, will give testimony that will incriminate the officers of the pueblo. I recall an instance that happened a few years ago where a woman had been fearfully beaten by her husband. She appealed to the school teacher for protection. The matter was brought to my attention and I had a warrant sworn out for the brute who had pounded his little wife until she was a sorry sight. When brought before a local justice of the peace the wife would not tell who had whipped her and the only thing she would say was, "Quien Sabe." What can we do in cases like this? In the same village I had a junta with the Council and talked very plainly to them about whipping; told them that it was illegal, that no man

had a right to whip his own wife. This seemed to be news to this august body and they put the question to me promptly: "What would you do if your wife won't obey you?" I told them that it was frequently the case in my household, and the special attorney for the Pueblos, Hon. A. J. Abbott, who was with me at the time, also told them it was the same with him. The Indians simply looked upon us in a spirit of commiseration and no amount of talk and argument could make them see things only from their standpoint.

Much of the good that might be accomplished by schools and education for this people is stultified by the greater influence of Pueblo life when the student returns to his home. The missionaries who have labored with the Pueblos ever since the first Spanish settlement have only succeeded in getting the Pueblos to become partially Christians, for while they profess to accept the Catholic faith, they at the same time cling to their old heathen religion, which seems nearer and dearer to them than the Christian faith. When any of the Christian holidays are celebrated by church services it becomes a "fiesta," at which time the pagan mingles as it were with the Christian. After church services are over the entire pueblo gathers in the plaza and indulges in a pagan dance, pagan songs, and pagan prayers to their various deities.





PICTURE WRITING AND SIGN LANGUAGE.

JOHN WHITE, *Mohawk*



OUR Pre-Columbian knowledge of the Amerind people at the present age is meager. The majority of the different stocks had not arrived at the point where they understood how to record their thoughts and their doings. Outside of the Maya and Nahuatl, there is nothing of rude picture writing to refer to beside an abundance of picture writing and legends. All of the Amerind languages are capable of being written. The tribes north of Mexico had languages, but they had not

discovered that marks might represent sounds. We trace our alphabet back to the Romans, the Greeks and the Phoenicians.

Mankind are all alike. They merely show different degrees of culture. The progress of humanity from times of antiquity to the present epoch is divided into periods of great inventions or discoveries. The most important are: first, fire; second, bow; third, smelting; fourth, phonetic writing, and fifth, printing. This advancement is not even. A people may stand still for a long time and suddenly become alert in one particular line. Ours is the age of mechanical development; the Greeks made a stride in art. When development reaches a certain point and conditions are favorable for invention, it springs into being, not in one individual alone, but usually in several widely separated ones, as if the seed had been sprinkled over the ground.

"Environment cultivates the mind, and the mind feeds on environment." Only a small portion of those to whom an idea occurs endeavor to work it out. On the Amerind continent before the advent of the European, the various stocks and tribes were rising and falling under the influence of surrounding conditions. In the matter of writing, these races were advancing toward success. The Mayas and Aztecs had reached an important degree of efficiency.

Their drawings were an off-hand representation of objects in a barbaric style. There was considerable merit in some of the work executed by the sculptors. In the middle regions the drawings and rock peckings had no artistic merit, nor were the Eskimo efforts much better.

The Eastern states do not afford the same abundance of characters pecked and scratched on the rocks as those that exist in the Rocky Mountain district, particularly in the southwest. This may be due to climatic conditions and also to the fact that the broad, smooth surfaces of sandstone are absent in the east. Certain it is that wherever evidence exists of the former occupation of a locality of the Amerinds of the Pueblo kind, the rocks will be found covered with markings and paintings. The Pueblo went everywhere in their region and they generally left some sort of an inscription on the rocks. The inscriptions were either peckings, paintings or some other form. Some of these marks are recent, while others are ancient and it is impossible to estimate their age. Many of them are found in regions where no Pueblo have lived within historic times. Some of the painted figures in sheltered places appear fresh, but they must be at least a century or two old.

The other Amerinds while they also executed pictures and writings of various distinctions, did not often decorate rock surfaces. They were more inclined to drawing on buffalo robes, shells, pottery and trees.

Few rock inscriptions are found in the east. One well-known inscription is found on Digton Rock in Massachusetts. The markings are supposed to be of the Algonquin fashion. The markings were for a long time ascribed to Northmen. The trouble arose from the fact that the intellect of the early Amerind had been underestimated. It is believed that the Algonquins developed picture-writing farther than did any other stock north of the Aztecs. Generally speaking picture-writing among all of the tribes appears grotesque and sometimes even childish. Their strangeness is due to our unfamiliarity with the original figures. Some of the ordinary rock pictures may have been carved for amusement but the majority of them were made for a purpose and this was usually the communication or record of an idea.

The Amerind records may be divided into two and perhaps three classes: First, mnemonic; second, ideographic class; and third, pho-

netic. The ideographic class represents ideas; the mnemonic class does not represent ideas but are simply memory helps. The phonetic class represents sounds.



TOTEMS.

CHARLES MITCHELL, *Assiniboine*



TOTEMS, according to Webster's definition, is a rude picture of a bird or beast used by the North American Indian as a symbol for the various divisions of a tribe. The general system of Totems among the tribes is an evidence of race unity and points to a common origin. The prevailing custom was that no man was allowed to change the Totem under which he was born nor his decendants and the prisoners he might adopt. This Totemic custom was similar to the institution of surnames. They also considered it criminal for parties of the same Totem to intermarry. Violators of this rule were often put to death.

Another custom, resembling the present institution of Freemasonry, was that members of the same Totem, whether belonging to different and hostile bands, were obligated under any circumstances, to treat each other as friends and brethren.

It is remarkable how these Totems of the American Indian resembles the coat of arms of the various nations of the Old World, as the eagle of Persia and Rome, the ox of Egypt, owl of Athens and the dragon of China and Japan. We cannot help but recognize the resemblance between these Totems and the escutcheons of the proud nobles and lords of medieval times.

Many people are inclined to ridicule the Totems as only rude carvings or sketches of some bird or beast. They do not know that behind them the design and purpose are the same as the coat of arms of the christian nations, as the unicorn and lion of England, the great bear of Russia and the double-headed eagle of Austria. Following the comparisons down to the shields of the nobles and lords and the seals of our own states, with all their devices and figuring, we might learn to appreciate the Indian's ingenuity as shown in his Totems.

Strange to say the ethnologists in trying to discover the relationship between the people of the Old and the New Worlds paid very little attention to the resemblance of the Totem of the American Indian and the coat of arms of the nations across the oceans. It will be noticed that the Indian chooses only animate objects for his Totemic symbols.

The band of Ojibwas have the following Totems: eagle, reindeer, otter, bear, buffalo, catfish, and beaver.

The Iroquois recognized the wolf, bear, beaver, turtle, deer, snipe, heron and hawk.

One of the Totems of the five nations has a sinople, or green field, with four elks looking toward the corners of the escutcheons, and a heap of sand in the middle.

The Totemic custom is gradually dying out and becoming only a matter of history.

The Algonquin Indians developed the highest system of Totems.



THE CADDO INDIANS.

CHARLES MITCHELL, *Assiniboine*



THE Caddoan family is made up of three groups: They are the Arikaree in the north, the Pawnee, formerly of the Platte country, and the Caddo. The latter includes the Wichita and some others. In the legends concerning the creation of the Caddos they came from the under world. The old man was the first to come up, with a pipe and fire in one hand and a drum in the other; he was followed by his wife with corn and pumpkin seeds.

Their habitations were fixed and their dwellings were conical and thatched with straw. They cooked their food in vessels of pottery. They were skilled in basketry.

They lived close to nature and observed fasting. They believed in the union of relatives and a life after death. Honesty and fair dealing were strictly observed.

According to the traditions of these Indians their early home

was about the lower course and tributaries of the Red River, in what is now Louisiana. In 1535 Cabeza De Vaca, and De Soto in 1540, encountered them, but as a tribe they were not known until 1687 when La Salle went down the Mississippi river. It is very evident that they lived in those parts for many streams, lakes and towns at the present time bear Caddo names.

During the 18th century wars in Europe led to contentions in this country between the French and Spanish settlers. The effect of this contention resulted seriously to the Indians. The chief sufferers were the Caddo. Their villages were turned into army posts and their trails into army roads.

To the French they were friendly and gave valuable assistance, but they suffered severely. Through the lack of food and the prevalence of disease, several tribes were exterminated, while others were reduced in numbers.

With the purchase of Louisiana Territory immigration increased, thus pushing the Caddo westward.

In their first treaty with the United States the Caddo agreed to leave the boundaries of the United States never to return.

They moved into Texas at the time when the people were fighting for independence, so that the public was divided as to the newcomers. Some favored exterminating them, while others demanded a humane policy.

In 1843 the governor of Texas appointed a commission to define a line separating the whites and Indians and to establish three army posts. The Indians, because of this, suffered greatly. Their fields were taken and they themselves hunted down. Some of them, more warlike, retaliated. The buffalo, once so numerous, and the Indians' chief source of food, now became scarce.

Appeals were made to the Federal Government and in 1855 a tract of land on the Brazos river was secured for the Caddos. Then, under Robert S. Neighbours, they built themselves houses, tilled the soil, sent their children to school and lived peaceably. Although living quietly and honestly they had to suffer because of the raids perpetrated by the Comanches.

A company of whites in 1859 fixed a date on which all the reservation Indians were to be massacred, but through the efforts of Neighbours the whole tribe with their property made a forced march to Oklahoma where the Federal government had reserved a

tract of land for them. Soon after this Neighbours was killed because of his friendship for the Indians.

During the civil war the Caddo Indians remained loyal to the Union, many taking refuge in Kansas and Colorado.

In 1872 the reservation boundary line was defined and in 1902 each man woman and child received an allotment with the right to citizenship. In 1904 they numbered 535.



THE STORY OF THE FLOOD.

REUBEN CHARLES, *Seneca*

THE story of the flood as told by O-yo-ga-weh, a noted story teller among the Senecas, of the Iroquois Nation, who lived many centuries ago:

At one time O-yo-ga-weh, who was also a prophet, prophesied that his people were going to be destroyed by a great flood because they were getting bad and were not paying tribute to Ha-we-ni-yuh (Great Spirit), who was living on a high mountain.

O-yo-ga-weh had an interview with Ha-we-ni-yuh, in which Ha-we-ni-yuh said that he was going to destroy all the bad Indians with a great flood.

Accordingly O-yo-ga-weh called all the Indian tribes together and delivered the message, that on a certain day the bad Indians were going to be destroyed and the good Indians would not be harmed.

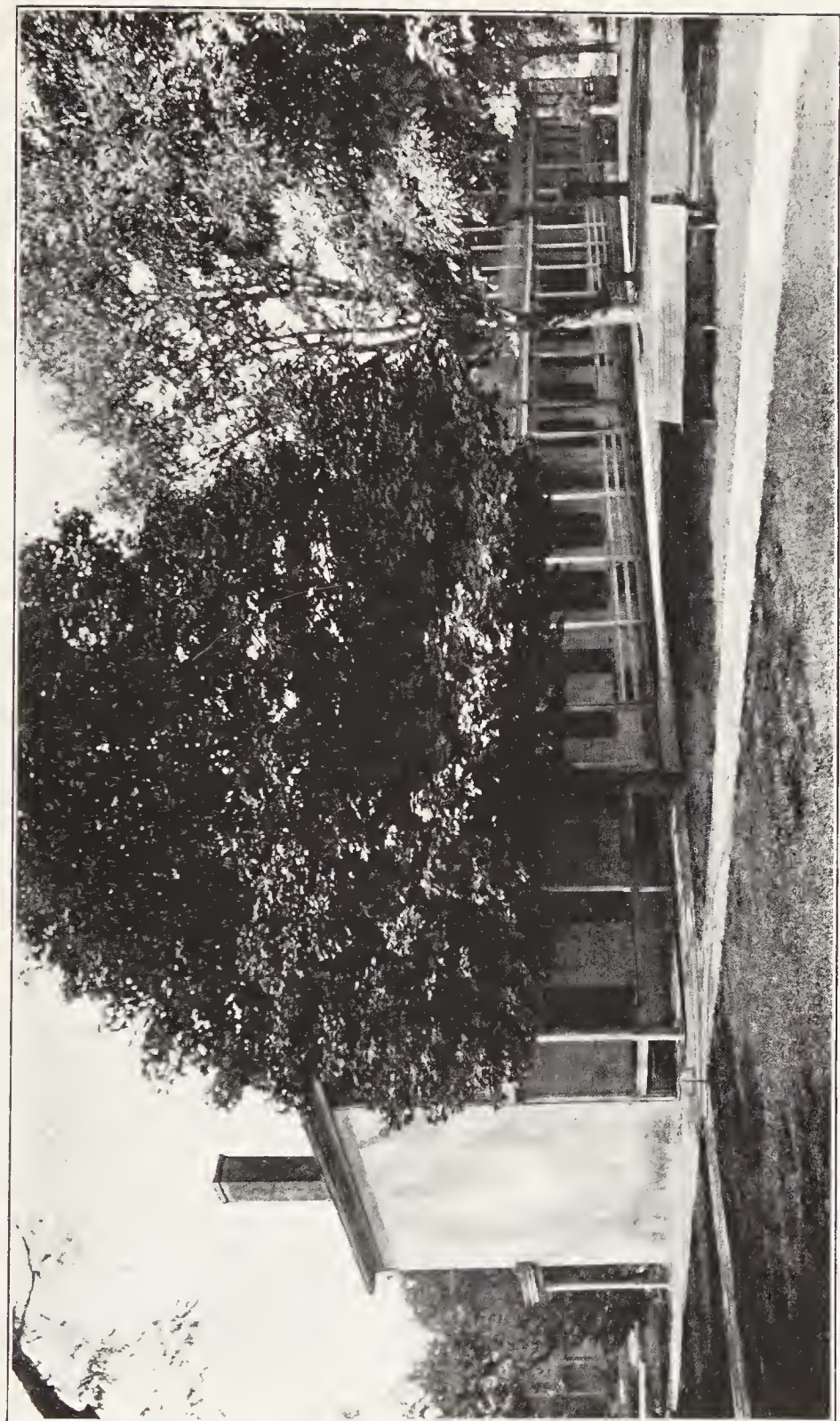
The good Indians made preparations by building many canoes and taking them up to the mountain top.

Finally the day arrived when the bad Indians were to be destroyed.

The good Indians got together and went up to the top of the mountain and about high noon there was a great storm—the rain fell so heavily and quickly that the land was covered with water.

The bad Indians were all drowned and the good Indians were saved. O-yo-ga-weh was among those who were saved and he lived to tell his story of the great flood.

It will be readily seen that the Iroquois Indians of today are the descendants of the good Indians.



HOME OF THE TEACHERS' CLUB, CARLISLE SCHOOL



TEWANIMA AND SOME OF HIS TROPHIES

Tewanima, The Great Hopi Runner and Marathon Winner:

LOUIS TEWANIMA, whose fame as an athlete has spread all over the country, was brought to the school with a party of ten others of his tribesmen, two years ago last January. Prior to this time, these men with several others now in the western schools, were held as prisoners of war at Fort Wingate, New Mexico, because they had resisted the efforts of the Government to have their children sent to school. By special permission of the War Department, arrangements were made by which they were taken from the Fort and sent to different schools in the Service where they could learn the English language, fit themselves for a trade and accustom themselves to the ways of civilized life. The eleven men sent to Carlisle have been good pupils, industrious workmen, are anxious to learn and have advanced remarkably well.

Tewanima is the only one of the eleven who has shown any great athletic ability. Although training as a long distance runner less than a year, he was able to compete with the world's best runners in the Olympic games held in London last summer and in the Marathon race of twenty-six and a half miles where fifty-eight men took part, he came in ninth. In this race he defeated some of the best men sent out by the first nations of the world.

Last November he entered the cross country run held at the University of Pennsylvania and came in first, having run the six and three-fourths miles in 31 minutes and 48 seconds.

He was again entered in the Yonkers Marathon Race on Thanksgiving Day and came in fourth. This race was over a rough and muddy road and only a few of the scores of men starting were able to finish the race.

Mike Murphy, the expert trainer of the University of Pennsylvania,

after seeing Tewanima run in London, declared him the best man in America at ten or fifteen miles. To prove the truth of this assertion Tewanima ran ten miles at Madison Square Garden last month and broke the record for this distance indoors, making the distance in 54 minutes and 27 4-5 seconds.

The New York Herald says of this race:

Louis Tewanima, an Indian from the Carlisle School, won the ten-mile race at Madison Square Garden last night at the Carnival of Sports of the Pastime Club that set a crowd of 4,000 in a frenzy. When the tawny little aborigine sped down the home stretch and broke the tape half a lap before "Jimmy" Lee of Boston, the enthusiastic crowd surged down upon him and bore him off on their shoulders. The ovation tendered to the red man was a tribute to one of the pluckiest exhibitions seen in an athletic contest in this vicinity in years.

Tewanima's prize was a large bronze statue of the winged footed Mercury.

On the sixth of February, he ran a five mile race in Boston coming in third.

In comparing Tewanima with Shrubb, one of the most noted of the world's long distance runners, the Philadelphia Ledger says:

Lewis Tewanima, the Carlisle Indian School distance runner, is about the nearest approach to Alf Shrubb in America to-day. Their style is different, but the results they obtain and their manner of getting there are much the same.

When Shrubb ran against Hallen, Spring and Simpson recently in a 12-mile relay race at the Garden he flashed a trick on New Yorkers that no runner of the present generation has ever been able to duplicate—toss in any number of sustained sprints during the course of a race without showing any ill effects from them. That is until Tewanima came along and did the same thing in the 10-mile run at the Pastime games Monday.

Tewanima has the same ability, although not as well developed perhaps as the Englishman. The Indian's race at the Garden Monday night was one long succession of sprints, ranging from 50 to 100 yards or more

in duration. During those last five miles, when he finally set sail to pull down Lee and Obermeyer, he had a sprint ready for almost every other lap. When he challenged Obermeyer the pair of them had a fight for position that finished Obermeyer so far as winning was concerned.

If Tewanima were an average runner he, too, would have curled up. But right on top of that he started a series of dashes that cooked Lee. These two must have hit it up half a dozen or more times. But when the bell sounded for the last lap Tewanima lengthened his strides again and finished as though he had been jogging through a practice spin instead of fighting his way to the front in a race the like of which has never been seen in New York.

On February 20th, at the New Orleans Marathon race, Tewanima ran twenty miles in two hours and ten seconds, coming in first and defeating such men as Joe Forshaw, who came in third in London, by $\frac{1}{4}$ mile, and Mellor who holds the twenty mile record. He also defeated Sidney Hatch, the noted Marathon runner of Chicago in this race.

At the Trenton meet, next day, after returning from New Orleans, he came first in the ten mile run, defeating Ryan of the Irish-American Athletic Club.

The record of this Hopi Indian is particularly remarkable when it is remembered that previous to coming to this school two years ago, he was absolutely untutored, could neither read nor write and had no knowledge whatever of the English tongue.

This young man has not had his head turned by an amount of newspaper advertisement which would make the average white boy "dizzy." He is an excellent student and is reported by his teacher as being studious and respectful. In his work as an apprentice in the tailor shop he shows an earnest effort to master the trade. He is faithful and industrious. The extensive traveling which he has done has been the means of giving him a certain education and bearing which could not be obtained by the mere study of books and things.

EXHIBITION IN PHYSICAL CULTURE

THE city of Carlisle has recently completed a magnificent building for the Y. M. C. A. organization. The total cost of the building was about \$50,000, which was raised by a popular subscription. The building is thoroughly equipped and well arranged for doing effective work along these lines. Opening exercises were held during the third week in February which were participated in by the people of the town and many prominent educators, interested in this work, from other districts.

Several exhibitions were given in the spacious gymnasium by the students of the Indian School in order to demonstrate to the public the effectiveness of regular calisthenic instruction. Monday evening a company of students from the large boys' quarters gave an exhibition in free calisthenics, dumb bells, parallels, and horse, and ended the evening with a relay game. A somewhat similar exhibition was given by the small boys Tuesday evening. A company of young ladies from the school gave an exhibition during the reception by the Ladies' Auxiliary Committee on Saturday afternoon. There was free work with Indian clubs and wands and finally a basketball game. After the exercises the students were entertained by the Association and refreshments were served, after which they were shown over the building and the detailed work of the organization explained to them. Although the students attended these opening exercises in order to show how instruction in physical culture can be given, they likewise reaped much benefit from their visit. They obtained a more comprehensive view of the great work which is being done by these associations and the rapid strides they are making in their work.

As Seen by A Foreigner: *Edward Thomas, J.P., in South Wales Daily News*



THE American Government finds the race problem difficult of settlement. Latterly the tide of emigration to the United States from Great Britain is greatly reduced in volume. Britishers have taken to making their new homes in the British Colonies, and the new men who come to America are drawn from Poland, Hungary, Russia, Lithuania, and Italy. In Illinois I passed through a settlement composed entirely of Russians. It appeared as if they had transferred a piece of home territory to the banks of the Illinois. The surroundings did not tempt our party to make a long stay. The inhabitants moved about as if fears of Siberia had not been entirely removed from their minds.

In Shenandoah, Pa., it is averred that no less than 22 European languages and dialects are spoken, although the population is only 14,000. A policeman I accosted could not speak English. He was a Lithuanian. The election literature upon the boardings was printed in Hungarian, Italian, Russian and German. At Alliance, Ohio, I witnessed a baggage wreck in the public street. The furniture of some poor family was strewn all over the place. Then came the usual crowd to "assist" in saving a part of the wreck. I questioned a good many as to the language or languages used in this informal "pow-wow." Nearly all replied they did not know. One bystander, who did not deign to take his "stogey" (home-made cigar) from between his teeth when speaking, "guessed" they were "Dagos" (Italians), but they were not.

These emigrants have a fixed determination to return to their native land (the Russians excepted), when

they have netted a respectable number of dollars. They live on very humble fare, indeed, very often rye bread and coffee. They undersell their labour, and thus much enmity exists between them and the average wage earners. No less than 8,000 persons left New York for the European continent the second week in December, each taking a year's savings with him as well as a return ticket. Similar returns are available from other American ports. The visits are only for the Christmas holidays. Uncle Sam is getting concerned about this drain upon the national wealth, and not without good reason.

But the native Indian is ever present, is not a wealth producer, and forms a social and political problem entirely different to the one I have already touched upon. In states where the white man presses unduly upon the hunting grounds of the children of the forest a paternal Government steps in and forms a land reserve which secures to the Indians some of the liberty they love so dearly.

Upon these Indian reservations splendid primary and trade schools are established. By special permission my wife and I thoroughly inspected the Indian school at Carlisle, Pa., on the 15th of December. At that time there were 900 Indians receiving education. One of them was selected to be our guide, and before we parted with him "George" had sworn eternal friendship with every member of our party, the feeling being mutual. Every scholar is expected to "enroll" for a definite term of years, i. e., to give an undertaking that he will remain in school for that period, and an Indian's word of honor is inviolable. Two-thirds of the students are young men. The young women are trained in domestic duties, but some graduate.

We visited the carpenter, tailor,

printing, and engineering shops. The wood work (furniture) was good enough to adorn a mansion. The Indian takes an infinite delight in printing and photography. He is fascinated with the "shadows" he is able to produce upon paper by so simple a process as turning a handle. At the gymnasium we scarcely realized we were face to face with the sober faces we had seen at the work shops. About eighty "braves" were playing at "basket ball." A successful throw was followed by an unmistakable war-whoop. Some of the ladies of the party shivered in consequence, but "George" smiled broadly and told us to be "happy" (without fear), as the cries had no threatening significance. But the supper bell rings (supper time is at 6 p. m. in America.) Every article used in the game was returned to its place of keeping, and every Indian walked out as orderly as if they were on military parade. Spite of the modern clothes the runners wore, the motion of their agile limbs was discernable through their coverings, and gave ample evidence of their being still a fleet-footed and muscular people.

One-half of the students occupy the workshops in the morning, and the other half the academic departments. The positions are reversed every month. So far as a hurried conversation could guide us the students are a highly intellectual people, capable of excellence in literary studies, and apt in the acquisition of languages.

I brought home with me a couple of photographs, the first being of ten Indians taken on the day of their arrival at the school, and the second taken after a twelvemonth's "civilization." The contrast is very striking indeed. I have also a group of sweet Indian girl graduates, and the faces show marked refinement. The Indians of the Carlisle School are more

contented than a band I met at a western settlement, and eagerly look forward to entering into commercial and industrial pursuits. I was told by their drill instructor that they are remarkably smart swordsmen. We witnessed a brass band practice, and the trombone man apologised to us for the loudness of their music, and expressed regret that we had not "struck" (visited) their institute when the reed instrument players were at practice. "Little Old Man" laughed when I asked him if Indians were as fond of beating the big drum as their white neighbours. He understood the banter of my remark instantly, but held his tongue. Later I caught him whispering to his companions and looking in our direction. The laugh that followed indicated that the joke was thoroughly appreciated.

Many of the students return to their tribes and devote themselves to the bettering of their fellows. It is the ambition of the majority to live shoulder-to-shoulder with the white man.

I came away convinced that the difficult task of modernising the Indian population is being done with kindly tact by the Government at Washington. There is no stinting of expense. The dwellings are well heated and ventilated. The workshops are lavishly equipped. The grounds are provided with every kind of summer games and the gymnasiums are equally well provided for winter games. Such work as is done at Carlisle exalteth a nation, and the descendants of those who benefit by these institutions will pray for blessings upon their benefactors. We came away with a clear conviction that the gospel of humanity is gaining grounds among the rulers of the people, and that man's inhumanity to man is lessening as the ages go along.

THE Y. W. C. A.

FOR the past five months, the Association work for the girls has been under the leadership of Miss Elizabeth Wister, of Philadelphia. During this time the leader has obtained very gratifying results and consequently the work of the Association is growing. There are 139 members and through the influence of the organization 105 girls have engaged in the study of the Bible. At present the work with the girls is on a well organized basis. Regular meetings are held Sunday evenings and the girls are enabled to get in personal touch with Miss Wister on Saturday and Sunday. A large Bible class is conducted for the young ladies Sunday mornings. In addition to this, a number of the young ladies from Dickinson College conduct classes in Bible study on Monday and Wednesday evenings of each week. There are nine of these classes and it is aimed to keep the numbers in each one small and, if necessary, increase the number of classes in order that more individual work may be done.

A real beginning has been made toward obtaining a good library by the recent purchase of 28 volumes which can be used as reference work in the study of the Bible.

Miss Wister has done much by her tact, kindness and untiring efforts to win the girls to an appreciation of better things, and her own example of unselfishness, backed up by a spirit of service, has been a potent one for good.

THE COURSE OF STUDY

A NUMBER of requests have come in from various schools throughout the Service for our course of study, and for blanks, etc. Recently such information has been sent to Chilocco and other western schools.

The new course of study is now be-

ing prepared for publication and when it is finished, copies will be available for distribution throughout the Service.

Some very excellent blanks have just been completed for systematizing the work in the various departments, such as blanks for the students' quarters, for keeping efficiency records of the students, medical records, etc. On application, we shall be glad to send samples to other schools of the Service.

A PRACTICAL TAILOR SHOP

THE tailor shop has just completed four hundred well-made and serviceable capes for the use of the cadets. These are designed according to the style of capes worn by officers in the cavalry service. The outside cloth is dark blue, and the lining is yellow. All of them have velvet collars.

The appearance of the Carlisle students is everywhere favorably commented upon, partly because of the excellent physical bearing and gentlemanly conduct of our students, and because of the neat uniforms they wear. The Carlisle uniform has become distinctive. All this clothing is made in the tailor shop, the cutting and sewing affording our students most practical instruction in that trade.

In addition to the military capes which have just been completed, this department has manufactured during the past six months 185 uniform coats, 629 pairs of uniform pants, 36 white suits for the bakers, and a large amount of pressing and repair work for all the boys.

The shop is regularly supplied each month with the best journals on tailoring which are kept on file for the use of the students. There has also been acquired the Supreme System of Cutting; this is a very practical book and would prove a valuable addition in any tailor-shop in the Service.

RATIONAL INDUSTRIAL TRAINING

WE HAVE recently completed thorough courses of exercises in blacksmithing, forging, bricklaying, carpentry and building. The main idea in having definite courses of practice for use in the shops has been to systematize the work of instruction and enable the students to obtain the fullest amount of training in the period which they have to devote to the industrial side of their work. Unless there is a systematic course of instruction, there is danger of a duplication of work and study by the students of the various shops. These wasteful acts of commission are attended by the omission of many of the fundamental principles of the trade which should be learned but are apt to be forgotten unless the course is put in some clear graphic form. Furthermore, students are anxious to know about what part of the work they will learn the first year, the second year, and so on. They will become more ambitious if they can look ahead.

There is great danger of our industrial departments in the Service becoming mere work and repair shops where a certain amount of practical work is done which is planned and laid out by the instructor. Too often the students perform a certain amount of routine work. In order to make the shops as much departments of instruction as the class rooms, where reading, writing, geography, arithmetic, etc., are taught, the courses of exercises above mentioned have been prepared and are now being followed in the various departments. It is aimed in time to prepare such courses for all the departments.

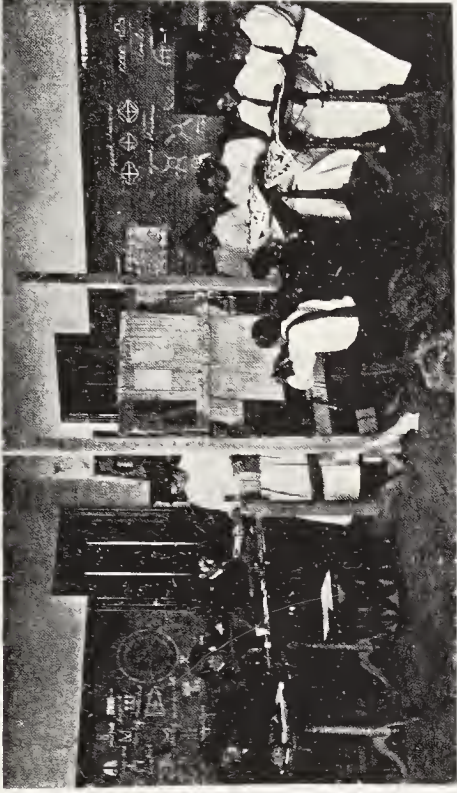
Experience has demonstrated that the devotion of a certain amount of time to giving instruction in the shop work does not diminish, but rather

adds to, the amount of product which is turned out in a certain department. Although sometime must be taken away from other work, the added efficiency of the students makes it possible for them to do an increasingly larger amount of practical work without continued supervision. But regardless of the amount of product there can be no question of the necessity for turning out trained mechanics rather than finished pieces of furniture, or other products. "The boy is the most important thing in the shop."

THE HAMPTON SPIRIT

EDUCATORS obtain inspiration, not only from books and a study of things, but often times from a study of the work in typical institutions. Knowledge which is gained by a study of books leads to deeper thought and at times to a more profound understanding of a subject, but an extended visit to an institution where certain educational experiments are carried on, which can be universally applied in the elevation of the people of all races, brings to the investigator useful information and a lasting inspiration. This is especially true when the methods there in vogue have been found by experience to be practicable rather than idle fads.

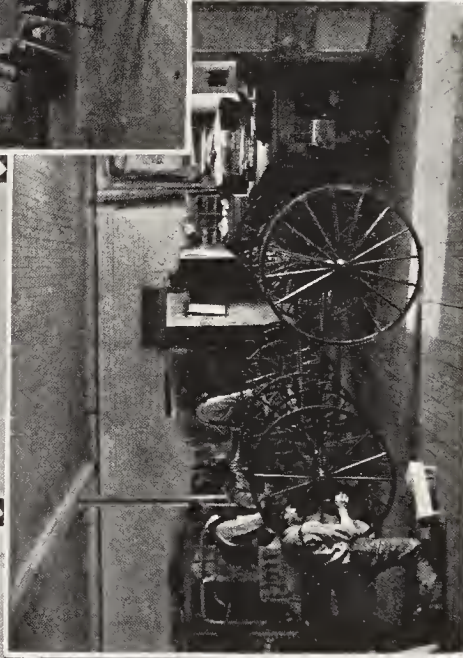
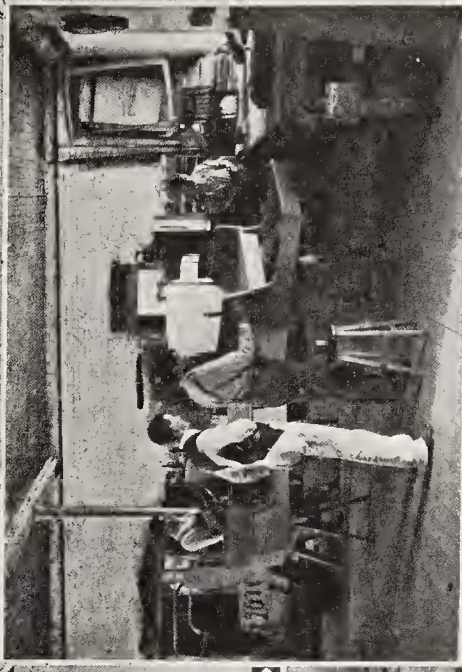
Such a type of school is the Hampton Normal and Agricultural School which is located in Virginia. This institution has had a most beneficent influence on Indian education as well as on our public school system. Those engaged in the Service as teachers and superintendents will readily grant recognition to Hampton, not only for the peculiar and widespread influence it has had in connection with the uplift of the negro, but because it has very largely been a great factor in shaping the work in the Indian Day School, Reservation School, and the Nonreservation School.



CLASS WORK

ACADEMIC





PAINTING

GROCK

CARPE

Hampton grows and expands because of certain advantages not possessed by any of our Indian Schools, which are supported by a paternal government, and it may be that its wonderful success has been due to the fact that it has not been hampered by material drawbacks.

But aside from the high development which has been reached at that school in the organization of its various departments of instruction, the one thing which stands out prominently is the spirit of service which is everywhere made manifest to the visitor. General Armstrong left Hampton many legacies, but the greatest thing he bequeathed to it was the "Hampton spirit" which reaches everywhere in an undiminished way and today leaves its impress, as it has in the past, not only on those who are sheltered in her halls, but on the interested visitor as well.

ERADICATING TRACHOMA

AT THE last session of Congress there was appropriated, in a separate Act, \$12,000 for the investigation, treatment, and prevention of trachoma among the Indians. This appropriation was made on account of the recent discovery by special agents of the Indian Office of the existence of this disease in the Southwest in a very marked and dangerous degree. It exists especially among the Indians of Southern Arizona,—the Pima, Papago and Yuma Indians suffering from this eye disease to a very great extent. The disease has spread to one or two of the large schools in those districts. The disastrous results can be imagined when it has affected any considerable number of students in a large school.

Trachoma is very contagious, and, unless it is checked, ultimately leads to a very serious defect of the sight. It is especially gratifying that this appropriation is available for this

purpose and undoubtedly much good will result therefrom.

This is but one of many well aimed and most effective reforms which are being inaugurated by the Indian Office in a crusade against all forms of uncleanliness and disease which threaten the physical welfare of the Indian people.

A VISIT OF PENNSYLVANIA SENATORS

THE school had a visit from a delegation of six of the Pennsylvania Senators who have been making a tour of the State during the past month, and these gentlemen were induced to avail themselves of the occasion by speaking to the students.

A combined program in celebration of the birthdays of Washington and Lincoln was held Wednesday evening. The program was an excellent one and showed the thorough training which our students get in connection with these monthly exercises. It is our aim each month to have a student entertainment which is given before the entire student body and faculty in the auditorium. Here the members of each class, from the normal to the commercial, have a chance to get the development which comes from appearing in public.

These exercises had a particular interest because of the presence of the distinguished legislators from the Keystone State. They were brought out to the school by the Honorable Fillmore Maust, a prominent attorney and ex-member of the Legislature who, after a few remarks by Superintendent Friedman, introduced the speakers. Mr. Maust spoke of the pride which exists in the Carlisle community because of the location here of the Carlisle school. The following members from the State Senate then made short addresses to the students: Hon. Chas. H. Kline of Allegheny county, Hon. Ed

ward Blewett of Lackawanna county, Hon. James Campbell of Mercer county. Their remarks filled the students with greater patriotism and undoubtedly revealed to both the boys and girls the possibilities of education and the splendid opportunity in the world for service.

The Hon. Wm. Boshier, member of the Pennsylvania House of Representatives from Philadelphia, also brought a party of members early in the month.

POSSIBILITIES OF THE OUTING SYSTEM

WITHIN the last few years, a more universal employment has been given to the principle underlying the outing system as conducted at Carlisle.

A number of non-reservation schools in the West have grasped the opportunity of extending their influence by giving this system local application.

The Carlisle school is fortunately located for the most effective use of the principle of civilization and education involved in the outing system, just as it is also ideally situated for putting into generous practice all of the commendable methods connected with the establishment and maintenance of non-reservation schools. Nevertheless, the idea of bringing the Indian boy and girl into immediate contact with a sympathetic and enlightened civilized community and thereby broadening their vision and developing in them a finer notion of cleaner living obtains and can be carried into effect also in the West.

Many of the schools in the Southwest have to some extent already made use of the outing system. Of course, as they gain more experience in its management, there will be less friction and better results. When this system was first started at Carlisle it had just such a difficult beginning, and the results were not so promising, but after

nearly thirty years of continued application and supervision, and by the aid of the good people of the East, this feature of our training has become recognized for its efficiency.

We hope that more and more the schools of the West will train the Indians to American citizenship by giving them an opportunity to live with the best citizens in their communities.

Recently full sets of blanks concerning our outing system were sent, upon request, to Haskell Institute, one of the largest Indian schools in the West, and we hope that this feature may prove a valuable one in that community. From a personal knowledge of the local environment, we feel that with patience and the proper supervision the outing system could be made a beneficent influence in that school.

INDIAN ART A REALITY

PARTICULAR attention is called to that portion of the article reprinted from the Philadelphia Ledger dealing with the development of Native Indian Art which deals with the general principles underlying this attempted endeavor to utilize what is best in the art of the American aborigine, and is quoted directly as given out in an interview by Dean H. F. Stratton, who is at the head of the Philadelphia School of Industrial Art.

Professor Stratton is a trained artist and one of America's foremost educators in art. In fact, the school of which he is at the head is undoubtedly one of the very finest schools of Industrial Art in the world. That what he says on this subject is of great importance, and commands respect and thorough consideration because it is given from a life which has been spent in the study of art matters, goes without saying. It may be that a reasonable amount of doubt could be expected should such conclusions be presented by a person who had neither experience

in art nor a knowledge of the Indian and his environment.

The publishers of the CRAFTSMAN attach a special importance to this interview because the Carlisle school has, during the past year, been making an especial effort to bring to the surface the best that is within the Indian and building thereupon, instead of crushing out of him the native inherent qualities which will mean so much in his development.

Commissioner Leupp has been a pioneer in this movement and it was through his efforts that the art department was established, and because of his encouragement that Carlisle has made such strides as to win public recognition during the past year.

Through the influence of Congressman M. E. Olmsted of this district, and the generosity of Governor Edwin S. Stuart of the Commonwealth of Pennsylvania, there was recently presented to Isaac Quinn, a Sioux Indian of this school, a free scholarship in addition to the two which are already filled at present in the Philadelphia School of Industrial Art.

The Art instructors are aiming, at present, at an enlargement of this work at Carlisle, and by means of the co-operation of, and the extended training which our students can obtain in the Philadelphia School, it is hoped to do much, not only in aiding certain individuals to obtain an artistic education, but in further developing, broadening, and adapting the peculiar artistic talent which belongs to the entire Indian race.

CARLISLE INDIANS IN COMIC OPERA

GREAT interest is being manifested by the students who will take part in the opera which is to be given in connection with the general commencement exercises this year. The rehearsals are being attended by much enthusiasm on the part of the

students who are working hard to make this feature a success. The outside public is also evidently much interested. Hundreds of letters have been received asking for tickets and on account of the large numbers to be accommodated, it has been decided to give the opera three times. The newspapers in all of the large cities are giving much publicity to the affair. The following is from the Philadelphia Times:

Aboriginal comedians, the first to appear on any stage, will be a feature at this year's commencement exercises at the Carlisle Indian School. The production, "The Captain of Plymouth" the cast of which includes a number of Indian characters, will be presented under the direction of Claude Maxwell Stauffer, director of music at the school, who has recruited his talent exclusively from the student body. The cast, chorus, stage hands and orchestra all will be redskins.

INSPIRING CONFERENCES

DURING the month of March two student conferences were held under the auspices of the Territorial Committee of Young Women's Christian Association of Delaware, Maryland and Pennsylvania. The Conference for the eastern section of the territory was held from March 5th to 8th at Wilson College, Chambersburg, Pa., the ninety-six delegates from the various colleges and schools being entertained by the college.

Among the speakers at the Conference were such representative men and women as Rev. Charles R. Erdman of Princeton, Miss Wilbur, National Student Secretary, Miss Hill, General Secretary to India, and Rev. M. H. Reaser, President of Wilson College.

The delegation of nine sent by the Y. W. C. A. of the Indian School, Carlisle, proved to be the largest visiting delegation in attendance, and the feeling of good fellowship which began with their cordial welcome on Friday afternoon lasted until they were sent off with a cheer on Monday morning.

No one can attend such a conference without having their horizon broadened, nor come into personal association with such fine types of young womanhood without catching some inspiration from their lives of noble service; and that this was the case with the delegates from Carlisle was fully evidenced by their interesting and earnest reports given the following week at the Union Meeting in Y. M. C. A. Hall.

PRESENTATION OF C'S FOR 1908

ONE of the most unique celebrations in the history of this school, and according to the writer's knowledge, the first of its kind which has occurred in the Indian Service was held in the school auditorium Saturday evening, March 20th. The entire student body was brought together for the purpose of witnessing the presentation of the Carlisle C's for 1908 to the members of the football, baseball and cross country teams, as well as the track athletics, who had won first places throughout the past year.

The occasion was held in addition to the yearly banquet which was given by the athletic association. Heretofore, the C's were presented at that banquet. This year it was thought best by the authorities of the school to place an added emphasis upon the winning of the C by making it a special mark of honor to the recipient. The aim at this meeting was to imbue the wearers of the C with the idea of disinterested, unselfish participation in athletics to the end of increasing their loyalty to the school itself and placing additional weight upon the notion of battling, not so much for personal adulation and notoriety, but for their alma mater.

More and more colleges throughout the country are endeavoring to impress this view of things upon the students.

The program was a very interesting one because of the remarks of several outside speakers. The school band furnished excellent music as usual, and increased the enthusiasm of the students. Albert Exendine acted as cheer leader and the students responded to his calls with strong voices each time. Captain Libby of next year's football team, and Captain Balenti, of the baseball team, spoke earnestly of the work and the prospects of these teams. Athletic Director Warner acted as chairman of the evening and made a number of very pointed introductory remarks concerning the desirability of clean athletics and of good discipline on the part of the participants. Among other things, he said: "I think the school needs a night of this kind once in a while given up especially for the discussion of athletics because of its usefulness in promoting a good school spirit, and you will find that in most schools and colleges a good athletic spirit means a good school spirit."

Mr. Fisk Goodyear, a former employee of the school, now a prominent business man of Carlisle, gave a short address in which he pictured the early history of athletics at the school. He showed what an uphill time the students had in first obtaining recognition and in getting the materials and equipment necessary for the proper continuation of the sports.

Supt. Friedman then presented the C's to the members of the various teams. Concerning their work, he said: "The men who are to receive C's tonight are undoubtedly very popular. The athletic heroes are always popular and because of that popularity they have a certain responsibility which they cannot lose sight of. They are in a way leaders of the school". He then spoke of the contemplated improvement of the old athletic quarters which will probably be started before very long.

He further said: "The thing that appeals to me is the educational value of athletics. There is a threefold value connected with the various athletic sports. In the first place, the men who partake in these sports obtain physical development. Second, it has become necessary for the best athletes to have not only strength of body, but keenness of intellect, they must be quick to grasp the point; consequently there is a distinct stimulation of the mind. Third, a man must be a square man, an honest man, a true sport, if he will not fail. Some of the students who receive the C tonight will go out to do for themselves, and I hope they will battle for their own wellbeing, for their own success as nobly as here at Carlisle they have battled on the athletic field, on the football gridiron, on the baseball field, and on the track for the building up of Carlisle's name."

Mr. John M. Rhey, district attorney of Cumberland County, a prominent citizen of Carlisle, and a great friend of the school, gave a very stirring address which aroused the students to much enthusiasm. He spoke about his loyalty to the cause of Indian education and of his interest, not only in the athletics which are attended by a certain amount of newspaper publicity, but in the various departments of instruction as well.

Judge Frank Irvine, Dean of the Cornell Law School, and President of the Athletic Council of Cornell University, then delivered the address of evening on "The Ethics of College and School Athletics." His address on this subject was able, comprehensive and inspiring. He knows this subject thoroughly, having been for many years the leading member of the Athletic Council of Cornell University. Judge Irvine is loved by all the students of Cornell and because of his sympathy for them and his ability to obtain an insight into their lives and

into athletic matters, he speaks in no uncertain tone. He discussed athletics from the standpoint of their relation to the educational scheme of the school, and made a strong appeal for clean sportsmanship, and the elimination of everything which savors of professionalism.

A very handsome program was gotten out for this occasion by the printing office, and the beautiful C's were also printed at the school.

CARLISLE SCHOOL'S BASE BALL SCHEDULE FOR 1909

March 31, Albright.....	Indian Field
April 3, Franklin and Marshall.....	Indian Field
April 7, Ursinus.....	Indian Field
April 9, Pennsylvania.....	at Atlantic City
April 10, Pennsylvania.....	at Atlantic City
April 14, Mercersburg.....	Indian Field
April 17, Harrisburg Tri-State.....	Harrisburg
April 21, Lebanon Valley.....	Indian Field
April 23, State College.....	at State College
April 24, Bucknell.....	at Lewisburg
April 27, Villanova.....	Indian Field
April 29, Andover.....	at Andover
April 30, Holy Cross.....	at Worcester
May 1, Brown.....	at Providence
May 6, Syracuse.....	at Syracuse
May 7, Syracuse.....	at Syracuse
May 8, Cornell.....	at Ithaca
May 12, Dickinson.....	Indian Field
May 14, Fordham.....	at New York
May 15, West Point.....	at West Point
May 18, Eastern College.....	Indian Field
May 19, Dickinson.....	at Dickinson Field
May 21, Cornell.....	Indian Field
May 22, St. Marys.....	at Emmitsburg
May 26, Annapolis.....	at Annapolis
May 29, Mt. Washington.....	at Baltimore
June 1, Univ. of Pittsburg.....	Indian Field
June 4, Mercersburg.....	at Mercersburg
June 5, Dickinson.....	at Dickinson Field
June 7, Albright.....	at Myerstown
June 8, Gettysburg.....	at Gettysburg
June 9, Franklin and Marshall.....	at Lancaster
June 12, Pennsylvania.....	at Philadelphia

TRACK SCHEDULE

April 17, Pittsburg A. A. games.....	at Pittsburg
April 24, Relay Races.....	at Philadelphia
April 30, Inter-class sports.....	at Carlisle
May 6, Syracuse.....	at Syracuse
May 10, Penn. State.....	at Carlisle
May 15, Lafayette.....	at Carlisle
May 22, Swarthmore.....	at Carlisle
May 29, Intercollegiate meet.....	at Harrisburg

The Great Chief Cornstalk:

By A Carlisle Student



CORNSTALK was a celebrated chief of the Shawnees who once lived in Ohio. He was brought into notice by his masterful leadership in the battle of Point Pleasant, at the mouth of Kanawha river in West Virginia, in 1774. Although defeated he was commended by the whites for his bravery and generalship.

The battle known as Point Pleasant, or the Great Kanawha, is one of the greatest battles recorded in our history. On one side were the backwoodsmen, who were the best of shots, and on the other Indians, who were the best fighters in the woods. The tribes banded together under Cornstalk and Logan were: Senecas, Iroquois, Wyandots, Shawnees, Mingoes and Delawares.

Governor Dunmore, having his army ready, ordered it to the position of Point Pleasant at the mouth of Kanawha river. The first division led by General Lewis reached the place first and waited for Lord Dunmore. Cornstalk did not wait for both divisions. By his runners he had learned the positions and strength of both. Though outnumbered he had a thousand picked warriors from between the Ohio river and the Great lakes. With these he made the first attack at day break. The battle was stubbornly contested until darkness put an end to it. Throughout the battle Cornstalk's voice was heard saying: "Be strong! Be strong!" Defeated, Cornstalk made a most skillful retreat across the Ohio River. The whites, too exhausted, did not pursue him. They gained their victory at a greater loss of lives than did the Indians. The spirit of the Indians was broken after this battle. Cornstalk was ready and eager to continue, but finding that he could not stir them he stuck his tomahawk into the war post and said that if he could not lead them to war he would lead them in making peace. Accordingly he went to Lord Dunmore and entered into a treaty. By the treaty the Indians agreed to surrender all prisoners and horses belonging to the whites and renounce claim to all lands south of the Ohio River. All through the peace conference Cornstalk bore a defiant air showing that he was not conquered and was yet a man to be feared. He made all his speeches in tones of reproach. The Virginians, much impressed by his ora-

tory and bearing, ranked him with Richard Henry Lee and Patrick Henry.

It was not until 1777 that the Shawnees were again incited to hostilities. Cornstalk, desirous of peace, went to Point Pleasant and told the settlers that he did not want to be forced into war. They detained him and his son as hostages and during their stay they met their death at the hands of some soldiers in revenge for the killing of a white man by some Indians. The murder was committed in a house. Cornstalk, hearing the soldiers rushing in, turned to his son and said, "the Great Spirit wills that we die together," then drawing his blanket about him with a dignified air, he faced his assassins and fell dead. Thus died the mighty Cornstalk, the chief of the Shawnees and king of the northern confederacy.

The killing of Cornstalk aroused the Shawnees to hostilities which were not quelled until 1794.

A monument was erected to his memory in the court house yard at Point Pleasant in 1896.



Official Service Changes

THE official change of employees in the Indian Service are not included in this number of the CRAFTSMAN because of delay in receiving them from Washington. We aim to run the School and Agency changes each month, and our readers will obtain this information as far down-to-date as it is possible to get it from headquarters. This is one of the features of the magazine.



OFFICIAL CHANGES IN AGENCY EMPLOYEES—FEBRUARY, 1909

APPOINTMENTS.

Minne T. Bassett, Union, Clerk, 1380.
Frank R. Pitts, Ft. Hall, Asst. Clerk, 840.
Leroy Whitmore, Union, Stenographer, 600.
Parry W. Layport, Ft. Berthold, Farmer, 780.
Clinton C. Parsons, Santee, Addl. Farmer, 65 mo.
Eugene C. Shriver, Warm Springs, Blacksmith, 720.
Sadie Brown, Cheyenne River, Hospital Nurse, 600.
G. Porter Brockett, Union, Clerk (bookkeeper) 900.
George W. Robins, Flathead, Stenog. & Type, 720.
Harry G. Walker, Chey. & Arap., Stenog. & Type, 840.
Frederick W. Sunderwirth, Union, Clerk (bookkeeper) 900.

REINSTATEMENTS.

Margaret Ironside, Yakima, Clerk, 900.
John R. Kemp, San Carlos, WheelWr't, 780.

TRANSFERS.

U. L. Clardy, Interior, Clerk, to Omaha, Clerk, 1000.
H. Allen, Blackfeet, Clerk, 1100, to Flathead, Clerk, 1100.
George H. Blakeslee, Omaha, Clerk, 1000, to Blackfeet, Clerk, 1100.
Clarence Sears, Pine Ridge, Asst. Eng. 540, to So. Ute, Engineer, 660.
Rose H. Roberson, Sisseton, Asst. Clerk, 720, to Sisseton, Lease Clerk, 800.
John V. C. Jeffers, Ft. Belknap, Physician, 1000, to Blackfeet, Physician, 1000.
Orlo C. Lowry, Union, Asst. Dist. Agt., 900, to Osage, Financial Clerk, 1000.
John E. Shields, Grand Junction, Disciplinarian, 720, to Chey. & Arap. Farmer, 780.
Otto A. Norman, St. Louis Warehouse, Ship'g Clerk, 720, to Kickapoo, Asst. Clerk, 720.
Loren O. Johnson, Office of Chas. E. Dagenett, Supvr. Indian Employment, Albuquerque, N. M., Clerk, 900, to Uintah etc., Overseer, 1200.
Harry B. Seddicum, Shoshone, Add'l Farmer, 60 mo., to Kickapoo, Add'l Farmer, 60 mo.
Robert Weston, Flathead, Add'l Farmer, 65 mo. to Flathead, Scaler and Bookkeeper.
William A. Shackelford, Mt. Pleasant, Asst. Clerk, 600, to St. Louis Warehouse, Ship'g Clerk, 720.
Henry M. Smith, Interior, Indian, Asst. Messenger, \$720, to New York warehouse, Shipping Clerk, 900.

RESIGNATIONS.

Charles Pettit, Union, Clerk, 900.
Mabel McCrory, Union, Clerk, 900.
Minnie T. Bassett, Union, clerk, 380.
Thomas J. Sexton, Union, Clerk, 900.
Clarence L. Willis, Union Clerk, 780.
Helen McDonald, Union, Stenog. 600.
Agnes Schneider, Union, Stenog., 1020.
James M. Flinchum, Union, clerk, 720.
W. K. Smith, Tongue, Addl. Farmer, 65.
Homer J. Councilor, Union, Clerk, 1020.
John L. Freeman, Osage, Constable, 720.
Daniel Frazier, Santee, Addl. Farmer, 65.
C. H. Dewey, Blackfeet, Physician, 1400.
Mabel E. Backenstoce, Union, Clerk, 900.

Harry W. Searl, Ft. Hall, Blacksmith, 720.
Dennis E. Werner, So. Ute, Engineer, 600.
Frank Vielle, Blackfeet, Asst. Farmer, 500.
Louis H. Schultz, Ft. Berthold, Farmer, 780.
John Harty, Rosebud, Stock Detective, 1000.
S. T. Connelly, Crow, Addl. Farmer, 60 mo.
Byron P. Adams, Kickapoo, Asst. Clerk, 720.
Gussie Cohen, N. Y. Warehouse, Stenog., 900.
William E. Merwin, N. Y. Whse., Clerk, 900.
Vincen Brown, Kickapoo, Addl. Farmer, 60 mo.
Lucille Stevens, Flathead, Stenog. & Type, 720.
George W. Williams, San Juan, Carpenter, 720.
Henry Herrnleben, Chey. Riv., Issue Clerk, 840.
C. F. Richert, Chey. & Arap. Sten. & Type, 840.
William W. Morton, Chey. & Arap. Farmer, 780.
Warren McCorkle, Warm Spgs., Blacksmith, 720.
Horace H. Kelley, Umatilla, Addl. Farmer, 65 mo.
Margaret E. Warren, White Earth, Asst. Clerk, 720.
S. A. Combs, Winnebago, Blacksmith & Eng., 900.

APPOINTMENTS—EXCEPTED POSITIONS.

Daniel Frazier, Santee, Teamster, 480.
Thomas Crispin, Shoshone, Herder, 480.
May Stanley, Soboba, Financial Clk., 600.
Henry Hannum, La Pointe, Physician, 600.
Michel Stevens, Flathead, Blacksmith, 660.
Jerome Gardepee, Flathead, Teamster, 420.
Nat Kay-ih-tah, Mescalero, Asst. Carp., 360.
Robert Clack, Blackfeet, Line Rider, 40 mo.
George Hostinchee, San Juan, Teamster, 400.
Judson M. Meyers, La Pointe, Physician, 600.
William Smite, Standing Rock, Asst. Carp., 360.
Young Man Chief, Blackfeet, Line Rider, 40 mo.
Josephine White, Crow, Cook and Laundress, 500.
William H. Adams, Puyallup, Financial Clerk, 960.

SEPARATIONS—EXCEPTED POSITIONS.

Joe Brown, Blackfeet, Butcher, 480.
Dan McLeod, Flathead, Blacksmith, 660.
Alfred Ameline, Flathead, Teamster, 420.
William Goss, Blackfeet, Asst. Mech., 360.
Nat Kay-ih-tah, Mescalero, Asst. Carp., 360.
William Shakespeare, Shoshone, Herder, 480.
Joe Tatsey, Blackfeet, Supt. Live Stock, 75 mo.
Warren Billedeaux, Blackfeet, Asst. Mech., 360.
Henry A. Young, Puyallup, Financial Clerk, 960.
Josephine White, Crow, Cook and Laundress, 500.

APPOINTMENTS—UNCLASSIFIED SERVICE.

David Stewart, Crow, Janitor, 480.
Ben Masil, San Carlos, Laborer, 420.
Clyde E. Weston, Otoe, Laborer, 600.
Andres Moya, Albuquerque, Laborer, 720.
Roy Doolittle, Hoopa Valley, Laborer, 360.
Otto W. Dummert, White Earth, Laborer, 540.

RESIGNATIONS—UNCLASSIFIED SERVICE.

Grover Long, Otoe, Laborer, 600.
Nacingo, San Carlos, Laborer, 420.
James Robinson, Crow, Janitor, 480.
Theodore Rockwood, Santee, Laborer, 600.
Louis Bellecour, White Earth, Laborer, 540.
Eddie Double Runner, Blackfeet, Laborer, 480.
Felix T. Apadoca, Albuquerque, Laborer, 720.
William Jarnaghan, Hoopa Valley, Laborer, 360.

NEWS NOTES CONCERNING FORMER STUDENTS

Emily Peake Robitaille, Chippewa, Class of '93, is now living at Tulsa, Oklahoma. Her husband is an attorney and is doing well. Emily obtained further education after leaving Carlisle by attending the State Normal School at Winona, Minn. She had some very successful experience in the Service as a teacher and clerk before she married. Emily states that, contrary to the general belief among many people throughout the country, who think that all of the educated Indians live in tents and wear blankets, she is now enjoying all the privileges of modern life. She does her own housekeeping and during her spare time reads, sews and practices on the piano. Her husband is an Indian. They have two pretty little children and have a nice home.

A letter was received from Susie Rayos, Pueblo, Class of '03, informs us that she is now married to Walter K. Marmon, an ex-student of this school, and both are living at Laguna, New Mexico. Mr. Marmon is a very successful ranchman, owning a house with six rooms and modern improvements. After leaving Carlisle, Susie worked her way through the Bloomsburg Normal School and was for several years afterwards a successful teacher both at Carlisle and the Isleta Day School. In her letter she states that hard work is a great educator and that "one appreciates all the more the thing which he has had to toil and labor for unceasingly."

Malcolm Clark, Piegan, Class of '93, who later on attended Dickinson Preparatory School, and obtained a diploma from the business college of Valparaiso University, is now a successful ranchman at Browning, Montana. He has a modern two-story house on a very large ranch of which he is owner, and is the possessor of 100 cattle and 30 horses. Malcolm was, for several years, clerk in the Indian Service, but abandoned this work because, as he states, "I have learned that one can do better and earn more money using his own resources and working at a business of his own." He takes a leading part in the councils of his people.

A letter was received February 19th from Annie Coodlalook which was mailed at Barrow, Alaska, October 27, 1908. This indicates how far from civilization some of the former Alaskan students live. Miss Coodlalook informs us in her letter that she is making excellent use of the education which she received at Carlisle, and although she did not graduate, is at present using

what education she has for the benefit of her people. She is conducting a small school, and is enthusiastic concerning the outlook. She also expressed the hope that other educated Indians might engage in the work for the general uplift of her people.

Eli M. Peazzoni, Digger, Class of '07, is now living in Philadelphia and is earning a salary of \$20.00 per week as an automobile machinist. During the summer months he runs his own sightseeing automobile, of which he is now sole possessor, having purchased it for the sum of \$1200. Being a great believer in education, Eli brought his two sisters East so that they might obtain the advantages of a thorough education.

William J. Gardner, an ex-student, and one of the strongest members of our football team while at the school, has this season very successfully coached the team of the Dupont Manual Training School, Louisville, Ky. He has been re-elected physical director for the coming year at \$1500 per annum.

Theodore Owl, a Cherokee, N. C., is employed at Lower Brule, S. D., as a disciplinarian. He passed successfully the Civil Service examination for Farmer and was given an appointment in July. A few weeks later he was promoted to his present position.

Nellie Cox, an ex-student and a graduate of class 1908 of the Bloomsburg State Normal School this state, has accepted a position as teacher in Porto Rico. Miss Cox's teachers at the Normal speak in the highest terms of her ability as a teacher, and a bright and successful future for her is predicted. Miss Cox is a Comanche from Oklahoma.

Nicholas Creeveden, an ex-student, is doing well at his home in Alaska. Since leaving school he has been employed on the mail boat. He enjoys his work and has won the good will of his employers.

Jefferson B. Smith, one of our prominent band members while at the school, is enjoying ranch life in the Bad Lands of Dakota.

Louis F. Chingwa, a Chippewa, has lately been appointed Shoe and Harness maker at the Indian School, Mt. Pleasant, Mich.

George Paisano, an ex-student, who has worked on the Santa Fe railroad for several years, has had his wages raised again.

Paul Segui, a Porto Rican, and a former student of Carlisle, is working on one of the newspapers in Philadelphia.

Changes In Allotment and Irrigation Service From October, 1908, To February, 1909

APPOINTMENTS.

John Lee, Axman, \$1.50 p. d.
 John Eye, Flagman, \$2.25 p. d.
 Clarence Gates, Axman, \$45 mo.
 Joseph Bradford, Axman, \$45 mo.
 Allen Gilmore, Axman, \$1.50 p. d.
 Stewart Cameron, Axman, \$1.50 p. d.
 Lawrence C. Nelson, Laborer, \$45 mo.
 Patrick Yoshikane, Campman, \$2.50 p. d.
 Charles E. Brantingham, Teamster, \$2 p. d.

RESIGNATIONS.

K. Sawata, Cook, \$55 mo.
 C. Hartley, Rodman, \$60 mo.
 John Lee, Axman, \$1.50 p. d.
 T. O. Kuyama, Cook, \$65 mo.
 John Ray, Foreman, \$100 mo.
 Louis Scott, Teamster, \$2 p. d.
 N. Button, Carpenter, \$3 p. d.
 J. C. Ward, Foreman, \$80 mo.
 Lewis Jones, Surveyor, \$6 p. d.
 John Wills, Carpenter, \$3 p. d.
 John Eye, Flagman, \$2.25 p. d.
 Joseph Drips, Surveyor, \$6 p. d.
 John Mills, Interpreter, \$45 mo.
 Wm. Preece, Foreman, \$80 mo.
 C. H. Cole, Chainman, \$3 p. d.
 Sam Tippets, Teamster, \$60 mo.
 John Polk, Blacksmith, \$3 p. d.
 J. A. Palmer, Carpenter, \$3 p. d.
 Lee Case, Chainman, \$1.25 p. d.
 C. H. Sutton, Carpenter, \$3 p. d.
 Alex. Teio, Foreman, \$3.50 p. d.
 Tom Murray, Teamster, \$60 mo.
 V. L. Hayes, Teamster, \$75 mo.
 Tom Barnett, Teamster, \$65 mo.
 Henry Watts, Teamster, \$60 mo.
 Ray Mooney, Teamster, \$50 mo.
 Clair Preece, Chainman, \$60 mo.
 Fred McCoy, Chainman, \$3 p. d.
 Thos. Button, Axman, \$1.25 p. d.
 John Chopro, Laborer, \$2.50 p. d.
 Thos. C. Price, Surveyor, \$5 p. d.
 Floyd Homer, Chainman, \$3 p. d.
 Lynn Burnett, Chainman, \$60 mo.
 Chas. H. Lange, Chainman, \$600.
 Atticus Haygood, Axman, \$50 mo.
 Jas. D. Miller, Teamster, \$60 mo.
 Walter Huiatt, Teamster, \$50 mo.
 Bert Kemton, Laborer, \$1.50 p. d.
 John Burgess, Blacksmith, \$3 p. d.
 Harry Amsley, Chainman, \$60 mo.
 R. R. Gharet, Chainman, \$60 mo.
 C. H. Laiblin, Foreman, \$100 mo.
 Carl Devoe, Timekeeper, \$3 p. d.
 James Otis, Chainman, \$2.50 p. d.
 W. H. Bailey, Chainman, \$60 mo.

Guy Rumrill, Flagman, \$2.50 p. d.
 A. G. Kimball, Carpenter, \$3 p. d.
 Peter Standish, Interpreter, \$45 mo.
 J. H. Watson, Timekeeper, \$75 mo.
 John X. Palmer, Carpenter, \$3 p. d.
 Peter Caron, Chainman, \$2.75 p. d.
 John Clark, Asst. Foreman, \$65 mo.
 John McKenzie, Axman, \$1.50 p. d.
 E. F. Ferer, Asst. Foreman, \$75 mo.
 Wm. F. Allen, Timekeeper, \$75 mo.
 Jas. A. Walker, Foreman, \$3.50 p. d.
 Elmer Folsom, Asst. Engineer, \$1,800.
 Jeremiah Hatch, Blacksmith, \$3 p. d.
 Running Rattle, Flagman, \$2.25 p. d.
 Wm. H. Koehler, Timekeeper, \$840.
 Elario Montoya, Flagman, \$1.25 p. d.
 Geo. Eichelberger, Teamster, \$50 mo.
 Stewart Cameron, Axman, \$1.50 p. d.
 Albert Marshall, Flagman, \$2.50 p. d.
 Geo. Humpsh, Chainman, \$2.75 p. d.
 Charles Kimpton, Laborer, \$1.50 p. d.
 Perfeaulil Tafayo, Axman, \$1.25 p. d.
 Henry C. Ward, Timekeeper, \$70 mo.
 Walker W. Davis, Chainman, \$60 mo.
 George Iron Wing, Teamster, \$4 p. d.
 Harry McKinsley, Laborer, \$1.50 p. d.
 Frank Rockwell, Ditch Rider, \$65 mo.
 Samuel Oliver, Powderman, \$2.50 p. d.
 Thomas J. Lynch, Ditch Rider, \$60 mo.
 Andrew Mulligan, Foreman, \$3.50 p. d.
 W. H. Wigglesworth, Surveyor, \$7 p. d.
 Truby Iron Moccasin, Teamster, \$4 p. d.
 M. M. Boren, Asst. Foreman, \$2.50 p. d.
 Timothy Kelly, Powderman, \$2.50 p. d.
 Donald E. Campbell, Rodman, \$2.75 p. d.
 Chas. E. Brantingham, Chainman, \$3 p. d.
 Oscar D. Hodgkiss, Messenger, \$1.50 p. d.
 Newton Shelton, Asst. Foreman, \$2.50 p. d.
 Albert Used-as-a-Heart, Flagman, \$2.50 p. d.
 Walter J. Coddington, Campman, \$2.50 p. d.
 John Pickard, Cook and Camp Tender, \$65 mo.

TRANSFERS.

Joseph M. Bryant, Asst. Engineer, \$1,500 to Asst. Engineer, \$1,800.
 Howard P. Wanner, Draftsman, \$90 mo., to Junior Engineer, \$1,200.

NOTE TO THOSE INTERESTED IN SERVICE CHANGES

We have often been asked why the Official list of changes in the Service could not be published more promptly than they now appear—that is, a month earlier. We take this opportunity of explaining to our readers that owing to the fact that all changes must be certified to by the Civil Service Commission after they have been made by the Indian Office, it is impossible to get them into a monthly magazine at an earlier period than we do.

Walking in the Way



TO HOLD to faith when all seems dark, to keep of good courage when failure follows failure, to cherish hope when its promise is faintly whispered, to bear without complaint the heavy burdens that must be borne, to be cheerful whatever comes, to preserve high ideals, to trust unflinching that well-being follows well-doing; this is the Way of Life. To be modest in desires, to enjoy simple pleasures, to be earnest, to be true, to be kindly, to be reasonably patient and everlastingly persistent, to be considerate, to be at least just, to be helpful, to be loving. THIS IS TO WALK THEREIN.—*CHARLES A. MURDOCK*

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, its first students having been brought by General R. H. Pratt, who was then a lieutenant in charge of Indian Prisoners in Florida, and later for many years Superintendent of the School. Captain A. J. Standing also brought some of the first pupils and served as a faithful friend and teacher of the Indians for twenty years. The War Department donated for the School's work the Carlisle Barracks, composed of 27 acres of land, stables, officer's quarters and commodious barracks buildings. The Guardhouse, one of the School's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East enabling them to get instruction in public schools, imbibe the best of civilization and earn wages, which is placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indian men and women as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service, leaders among their people, or as industrial competitors in the white communities in various parts of the country.

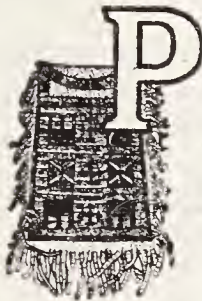
FACTS.

Faculty	75
Number of Students.....	1023
Total Number of Graduates	538
Total Number of Students who did not graduate.....	3960

RESULTS. These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.



HANDICRAFT OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way



INDIAN CRAFTS DEPT

of the CARLISLE INDIAN SCHOOL, PA

The NEW CARLISLE RUGS



CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them for sale any other place. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they somewhat resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversable Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

The NATIVE INDIAN ART
DEPT., *Carlisle Indian School*

VOLUME 1, NUMBER 4

ONE DOLLAR A YEAR

THE INDIAN CRAFTSMAN

MAY, 1909



THE CARLISLE INDIAN PRESS
U. S. INDIAN SCHOOL, CARLISLE, PENNSYLVANIA

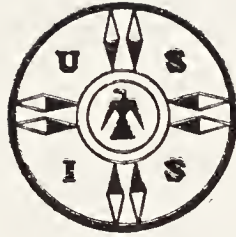
Native Navaho Blankets



NOT the kind you will see at most of the so-called "Indian" stores, but the best thing there is in the way of this inimitable production of the Navaho squaw; the finest weaves, the cleanest wool, the most artistic color combinations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. Write

Indian Crafts Dept.

Carlisle Indian School



A magazine not only *about*
Indians, but mainly
by Indians

The Indian Craftsman

A Magazine by Indians

Published by U. S. Indian School, Carlisle, Pa.

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE INDIAN CRAFTSMAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. Usually no back numbers on hand.

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



THE INDIAN CRAFTSMAN



Progress in Indian Education Told by Prominent Men:



IN THE following pages we publish the stenographic report of the addresses delivered at the graduation exercises held in the large gymnasium of the Carlisle school, Thursday afternoon, April 1st. These addresses, coming as they do from some of our most prominent public men, were received with tremendous enthusiasm by those who heard them. Aside from the weight they would naturally have because of the authority they represent, they contain material which is well worth preserving in permanent form. What these men said has not only a local significance, but the opinions expressed and the facts which were uncovered have a pertinent interest to the entire Service, and as here recorded will furnish for the general public authoritative statements from men who are prominent in the councils of the nation. — THE EDITOR.

THE TRAINING AND EDUCATION OF THE INDIAN.

Address by Hon. F. E. Leupp, Commissioner of Indian Affairs.

Ladies and Gentlemen: "Seeing is believing." When I came here last year described as "the destroyer of Carlisle," I asked you not to believe the charge until you saw the destruction coming. The institution still seems to hold together fairly well.

Equally absurd is the statement you have heard recently that the Indian has no art. I think that is the silliest attempt at misrepresentation I have ever met with in my life—it is so obviously false on its face. If the Indian is one thing more than another, he is an artist.

Probably the larger part of this audience have witnessed what has been done on the chapel stage during the last few nights, in the little opera which these young people have performed. That showed what they can do both in imitation and in conception. The way they have studied out the different characterizations required in the performance of the roles in that opera, the way

they sang their parts, the way the orchestra played the score, all go to refute the statement that the Indian has no art in him. You have seen on the platform this afternoon the old forms of weaving and the new forms of weaving. You have seen how the Indian art ideals have been transferred from the brain to the finished product. And any one who could witness such an exhibition as this today and still remain of the belief that the Indian is not a natural artist, shows that he is a good deal of a barbarian himself. There are savages in some parts of the world who think that an enormously corpulent body and blackened teeth are evidences of distinction. They would undoubtedly say that our American women, who try to keep down their weight and insist upon keeping their teeth white, have no beauty. You can usually measure the amount of civilization in persons or nations by their theories in such matters as these.

When a man, simply because he is a Caucasian, begins talking about the worthlessness of Indian Art, it always makes me think of the fellow who started in to boom his own town and thought that the way to do it was to decry a rival town, although it was a very good and promising one. In course of time he died and went to the place of departed spirits and knocked at the gate. St. Peter, holding both keys in his hand, came out and asked him: "What is your name?" "Jones," was the answer. "Why," exclaimed St. Peter. "aren't you the man who has been trying to boom Jonesville by running down Smithville?" "Yes." "Well," suggested the Saint, "suppose you sit down here a few minutes and wait till I can go back and break the news to Ananias."

You have seen here today another thing that was denounced the first time it was tried, yet I leave you to say how it has worked out. We were told when we started the idea of making practical demonstrations constitute the bulk of the commencement exercises, instead of the reading of polite essays—on subjects of which the young people did not yet know anything, but which their elders had known so long as almost to have forgotten them—that we could not keep such a thing up because we could not make it interesting. Well, of course, the only thing for us to do under the circumstances was to prove that we knew what we were about, and Superintendent Friedman has given us two commencements which I defy any other industrial school on earth to outrival.

In the few words which I shall have to say to the graduating class, I shall probably repeat parts of my former speeches, for there comes a time when you can not say over and over the same thing in quite a new way. I am reminded of the man who delivered a lecture in a certain town, and afterward applied to the lecture committee for permission to give it again. The committee held a special meeting on the subject, after which the chairman came to him and said: "Our committee have concluded that they have no objection to your repeating your lecture, but they would a little rather you should repeat it in some other town." So that I fear, after I have said some of the old things once more, you will hope that the next time I repeat myself I will do it at some other school.

To these young people I want to say, as I have said to their predecessors: You have not begun to know the realities of life yet. You are only on the borderland; you have not yet crossed the boundary, and it may take you some time to get well planted on the other side. But when you go out into the world I want you to remember, in connection with the enjoyment you have had in your school days, that the same great Government which has, in the generosity of its heart, given you this happy time here and this opportunity, is still in existence and deserves a little consideration in return. Do not let your patriotism lie idle until there is a war in which you can enlist as soldiers or nurses, but begin at once among your own people to cultivate true confidence in the Government. That Government is, after all, the best friend you have now. One of these days it will go out of business as a trustee for the Indian race, and then I hope you will find just as good friends in private life as you have found in office at Washington. I can speak from positive knowledge when I say that, whenever an Indian question comes up, the President, the Secretary of the Interior, and the committees of both houses of Congress who have your interests in charge, bend their whole minds to the purpose of seeing what they can best do to promote the welfare of your people.

So, when attorneys who want to squeeze something out of you, or grafters who are after your property, or the poor creatures who do not believe in the Government at all but think that everybody who holds an office must be a fair target to fire at—when these people pursue you and try to fill your minds with a lot of unpatriotic nonsense, send them about their business! Remind them of the time when President Lincoln was visited in the middle of the Civil War by a committee who came to tell him how to handle it. After listening a while he turned to the chairman and said: "Excuse me, but I receive a great deal of advice from one source or another, and I always like to ascertain something about the experience of the people who are giving it, to judge how much they know of what they are talking about. For example, my friend, will you tell me what your business is?" "Well," said the chairman, "It will be rather hard to describe it; I suppose it consists of looking on at life and philosophizing about important matters." "Good!" said Lincoln. "Now let me tell you what to do: You stick to your job, and leave the running of this war to the people who are charged by law with the responsibility of carrying it through!"

My young friends, that will be a pretty good thing for you to say when these people get after you, and try to alarm you by making you think that the Government has some deep-laid scheme to harm your people. Half the time they won't be able to give you a clear definition of what the Government is doing, for in a large majority of the cases they themselves do not stop to inquire. They know as little of the actual conditions as Mrs. Maloney did when her husband fell off the roof. He was carried into the house and the doctor hastily summoned. After a thorough examination the doctor said: "Madam,

I find that your husband has sustained a slight contusion of the cranium, a dislocation of the femur, and a simple fracture of the clavicle." Soon in came the neighbors to ask the particulars and to condole with her, and found her sobbing hysterically. "Why," they cried, "what *is* the matter? Is it so bad with Moike as all that?" "Oh," moaned Mrs. Maloney, "he's loike to die—he's loike to die! The Doctor says the Latin parts of him is all broke up!"

I was delighted to hear this afternoon the little talk given us by Miss Gates on the outing system. The outing system is one of the greatest aids to Indian education ever devised. I want to see it not only carried on in its present excellence, but improved upon year after year, and it can be done. At one time the idea was simply to take the children away from here and settle them among white people. That is excellent in its way. Then more care was taken about placing the children with reference to some special advantage they were to enjoy aside from the general benefits of contact with good citizens. We are now sending out boys, for instance, to work in shops where they have the opportunity of mixing with white mechanics on what we may call the dollars-and-cents basis as distinguished from the benevolent basis. When a boy goes into a regular wagon-shop or harness-shop after he has worked at his trade here at Carlisle, he learns not only what to do, but why he must do it. The most that the teachers here can do is to give such a boy a start; the real hammering-home of the lessons learned comes only when he brushes elbows with men who have got to earn their living by making goods of a superior quality.

As to the girls, the original idea was simply to put them out with kind, motherly women who would take an interest in them—an excellent thing in itself; but the outing system has become so popular and spread so widely that this school can do a great deal of choosing, and in choosing it should be very careful to select not only those households which are good, sympathetic and benevolent, but those where the domestic work is done in a thoroughly systematic and orderly manner. As was said just now on this platform, housekeeping is by no means a casual thing; it can be systematized and brought down to definite principles exactly as much as the making of steel or the weaving of wool.

When you young people go out into the world I trust you will never forget or regret that you are Indians. I know that you have had a lot of stuff of the other sort prattled to you, but I hope you have improved your opportunities to wash it out of your minds. Pride of race is one of the saving graces. You were born Indians and I want you to hold your heads right up as Indians and look every other man in the face as fearlessly as if he owed you something. Don't overlook for a minute that you were the first Americans, and that we, of what is now the dominant race, were your guests a good while before we became your guardians.

While I was in Hoopa Valley, California, two years ago, I was approached by one of the Indians living there who said that he wished me to get him a pat-

ent in fee to his land. I said to him: "Do you realize what this means—that when the land goes to you in fee it at once becomes taxable, and that you will have to pay a part of your income each year to hold that land?" "Oh yes," he answered, "I understand that, but I want to pay taxes." "Well," said I, "you are the most extraordinary man I ever met; most persons are anxious, rather, to get rid of them." "I know," he replied, with emphasis, "but I want to pay mine. Every time I drive to town with a load of farm produce and I meet a white man on the way, the white man stands still in the middle of the road with his team and I have to drive up on the bank to get past him, just because I am an Indian and pay no taxes. *I want my half of the road!*"

There was not only self-respect, but good, strong, sound sense. That man wanted to assume his full responsibilities in order that he might demand his full privileges. I hope to see all of you do the same thing—not in a querulous or quarrelsome way, but in a firm, polite, considerate way. Again, having decided that you are not going to be bad people, I want you to distinguish carefully between being good people and being mere cranks. Keep a cheerful spirit. Be charitable in your judgment of your fellowmen. Don't start out with the idea that you have to carry the sins of the rest of the world on your single pair of shoulders, for that is pretty sure to prevent your looking after your own sins. Remember that the good Lord gave you a laughing apparatus, and don't be afraid to use it. I have seen a great many persons in this world who have so far forgotten that they have one that some day I fully expect to see them send for a surgeon to have it removed, just as they would their vermiform appendix, because it no longer has any work to do and is therefore in the way. Give a wide berth to the man of sour mind and vindictive heart. Life has plenty of troubles, but it is also a pretty good thing, and it becomes better the better the use you make of it.

Do not start in, as I have warned other classes before you, with the notion that you are going to the top at once. Take a cheerful view of life, be content to be a first-rate soldier in the ranks until you have earned your promotion to a higher place. At the close of the Civil War Colonel Higginson of Massachusetts went down to where they had disbanded a large part of one of the armies in the field to see what had become of the soldiers after returning to civil life. He found a number of them employed on local farms, preferring to stay there rather than go home. So he talked with one of the farmers who was employing old soldiers on his place. "Well," commented the farmer, "the privates are doing pretty well, but the officers vary. That man over there pitching hay is a Corporal; he does pretty well. The fellow digging potatoes yonder, who chops into one every second or third time, he was a Captain; I am not so sure about him. That man who just now broke his wagon was a Colonel—he's careless." "Then, my friend," summed up Colonel Higginson, "you don't think very highly of the officers?" "H'm," drawled the farmer; "I have tried Captains and

Majors and Colonels, and if I should happen to get a Major General here I reckon I should have to sell the farm.”

Do not, my young friends, try to be Captains and Majors and Colonels at once. Be content to stay for a reasonable time on the ground where the bulk of the people are. Work with them, rather than try to issue orders to them, until you have yourselves learned the art of living.

I have just one further word to say. A year ago I supposed that I was making the last speech I should ever make at Carlisle as Commissioner; and after a very hard winter with an over-tired nervous system, I handed in my resignation on the 4th of March. It was not accepted, however, and I was made to see that my duty lay in staying on as much longer as my health would permit. I may have the pleasure of meeting you here again; but whether I do or do not, I wish for you all the best that fortune has in store for anyone—a happy and useful career, with the assurance of not only living well, but dying at peace with all the world.

SOME SECRETS OF SUCCESS.

*Address by Hon. Moses E. Clapp, Chairman of the Senate Committee
on Indian Affairs.*

My Friends: Commissioner Leupp has well said that “seeing is believing”. If anyone had told me yesterday—if they could have portrayed the scenes of last evening, or the scene on this platform this afternoon,—I should not have believed it. I confess that I did not believe it was within the power and capability of children partaking largely of Indian blood to give a performance such as was rendered last evening. I want to congratulate those who participated in that entertainment, and I want to congratulate the Indians as a class on their achievement, and the story of the possibilities which that achievement tells.

In my Western work I give a great deal of time to school commencements, and, my friends, this afternoon the program was a novel one; but I want to commend it, not only for its novelty, but for its practical character. I believe it infinitely better than the usual form of commencement, consisting of orations and essays.

Now, my young friends, you who are graduating, there is nothing which I could say to you that would add in example and admonition to the sum total of all you must have received from your instructors in the past. There are only a few thoughts which I want to emphasize. You see around here, wherever you go, a great people, who have become great because of certain characteristics; and the foundation of the greatness of the white man has been work. Do not be ashamed to work. Honest labor is honest and dignified in any walk of life if it is done with an honest purpose and with the inspiration

of love for labor. It may astonish you, my young Indians, when I tell you that it was once my fortune to wash dishes on a Mississippi steamboat; it was once my fortune to wait on the table on the Mississippi steamboat, and as a boy on a farm to plow and to run the threshing machine. There is no occasion for being ashamed of work, and when working no occasion for being ashamed of the garb of labor.

The next thing which I would impress upon you is the importance of character. For many years it fell to my lot to defend men charged with the commission of crime. Many times circumstances have woven a net-work about some unfortunate man and it seemed as though there was no skill or power of counsel and advocate that could untangle and unwind that net-work of circumstances. But in that hour when it seemed as though an innocent man must go down in the face of circumstances over which he had no control, a character could be summoned to his aid and become a shelter and a protection. You cannot over-estimate the value of character, not only as a shelter, but every effort you make in the upbuilding of character strengthens you and enables you to still further build and develop character.

Then there is another thing which I want to emphasize. It has been said that the ruin of the red man has been his love for intemperance. Now, my young friends, you in whose veins flows the blood of the red man, I want to say to you that the white man has fallen a victim to intemperance just as has the red man. If I were to wish to depict all the horrors of Hell in one picture, I would conjure the image of the demon intemperance. Beware of that: "At the last it stingeth like an adder, and biteth like a serpent."

Mr. Leupp has spoken to you about your relations as citizens of this country. No matter how humble a sphere you may work in, remember that you are a part and parcel of this government. Remember that in the sacrifice of the white man, in the generations and ages that are gone, it has been made possible for the humblest citizen of the republic to register his will with equal potency against the will of the most exalted and potential citizen of all this nation's broad realm.

Now, there is one other thought—and then to the students I shall close. Man must always have something that stands as the outward expression of the will and purpose of the man. Running all through the activities of human life we find the law of symbolism. If today we could lift the veil that hides in mystery the origin of pagan faith, we would find a pagan temple adorned with a pagan image as the outward expression of the faith that lay in the pagan hearts, just as our own beautiful Christian faith is illumined by parable and paraphrase; and if you could solve the mystery of the symbols of your ancestors—your tribes—you would find the same law had given birth to that symbolism.

You go over this broad land of ours and you find a flag. In other lands—in every land—you find a flag, a flag that stands for something, a symbol, an

inspiration, a rallying point for a people. Some of you have probably read the story of that greatest of Oriental nations—Persia. There is an interesting story as to the origin of the Persian flag. One day, descending upon a village in Western Asia, there came a barbarian horde. These simple villagers had what we might call no symbol to look to for inspiration—no flag to defend, nothing around which they could rally, and a sturdy blacksmith tore from his waist his leather apron and waved it aloft. The villagers rallied around that flag and turned back the invading hosts. We must not, in our regard for symbols, forget the necessity of the symbols maintaining the idea. In a few short centuries that leather apron gave place to the two-pronged flag of silk. The sentiment for which that flag had been flung to the breeze was forgotten in the greed for power and within three centuries Persia passed into history.

You may have a symbol here—you may have a flag here, and I want to say to you that if you will take the Carlisle school for your flag; if you will remember that this school teaches you a love for good; if you will remember that this school teaches you industry, teaches you honesty, teaches you to embrace opportunity, and tells you the story of a nation's liberality, you may well take Carlisle for your flag—for your rallying point.

When you begin a piece of work, think of Carlisle and of all that Carlisle stands for, and do that work in a way that will reflect credit upon Carlisle. Then you may say with pride, "This is Carlisle's work!" If you have to deal with your fellowmen, deal with them honestly, thinking of Carlisle, and thinking that your honest, upright character reflects credit on Carlisle, that it may be said, "This is the honesty, this is the character of Carlisle." If you are tempted to do wrong, think of Carlisle and do right; and remember that in doing that you reflect credit on Carlisle. You create Carlisle as an inspiration to your own better, broader, and grander achievement; and in doing that you strengthen Carlisle in the estimation of the American public and bring Carlisle as an inspiration to your own people, be they scattered where they may.

If you will take this concept of Carlisle and take this thought as your rallying point in the years that are to come, none need ever fear for your future.

Now, I desire to say a word which perhaps ordinarily would not be a part of the proprieties of this occasion; namely, my own view of Carlisle. But whenever you bear in mind that whatever the policies and purposes of the Indian Office may be, whatever the purposes and policies of the administration of this school may be, that those purposes and policies must find their support in legislation; and when you realize that legislation is largely moulded by the committees, and that the chairman of the committee is a great potentiary in legislation if he has the confidence of the members of the committee, it is not only important but undoubtedly due to the Office and the administration of this school that my views on this question should be stated.

And to be candid with you, I have not in the past believed in non-reserva-

tion schools. As a boy, the Indian children attended the same schools with me; we sat in the same seats, we studied the same books, we played the same games; and in my own state there is scarcely a year goes by that there are not more or less children of Indian blood in our state institutions. An Indian boy graduated from a school in that state with my own son.

Again, it has seemed to me in the past that as we were trying to individualize the Indian it was a great mistake to gather them together in non-reservation schools exclusively devoted to Indian pupils. But, my friends, the older a man grows the more he learns that there are two sides to every question.

What I have seen and heard here has materially modified my views—at least, with reference to this school. I have believed for years that we should gradually eliminate non-reservation schools; and one view of mine was that we should begin with Carlisle because it was the farthest from the reservations. I am satisfied now that this is a mistake; that while in our own state we honor and respect and associate on perfect equality with the Indians in our midst, we do not have that peculiar sympathy—and I may perhaps use the expression, that intensified sentiment—in regard to the Indian which you have here in the East, where he is practically unknown to you only as he comes here in the character of the student.

And the Indians put out under the Outing System undoubtedly receive, in the main, and on the average, more care and kindlier respect, and more instruction, and have more chance for development, than they would have put out among the people with whom their own people are largely in the relation of neighbors.

My judgment is now that while we will undoubtedly eliminate non-reservation schools, as the needs for these schools become less and less, that we ought to begin at the other extremity instead of beginning the process here in the East.

There is one important relation in this school matter. I think Commissioner Leupp will bear me out that in all functions of government the personal equation is an important factor and nothing else enters so largely into the question of success or failure as this in dealing with this Indian problem. He may formulate policies, and those policies may be faultless in form, but the success of those policies depends upon the personal equation, depends upon his own attention and devotion to the work, and upon the attention and devotion of those who are under him,

So, while I have modified my views somewhat as to non-reservation schools, I make that modification reservedly. But I want to say that I believe it is due to Mr. Leupp, to the management of this school, to the pupils who are old enough to understand this subject, that so far as the present personal equation is maintained the Carlisle School,—so far as I am a factor in legislation—will receive my hearty and unqualified support.

INDIAN PROGRESS AS VIEWED BY AN INDIAN.

*Address by Hon. Chas. D. Carter, Representative to
Congress from Oklahoma.*

Superintendent, Pupils of Carlisle, Ladies and Gentlemen:—Commissioner Leupp has just said that the Indians were the home folks of America and the white men were his guests. It seems to me if that be true that the white man—the guest—has just about taken possession of his host's household; but we are not going to fuss about that, for we have a great many things, we of the Indian blood, for which to thank the white man, and the white man has a great many things for which he should thank the Indian.

I was glad to receive the invitation to the Carlisle Commencement for two reasons:—first, because I take a great interest in the education of the Indian and the upbuilding of his character; and second, because, according to the Indian notion, I am, myself, a native of Pennsylvania.

Many, many years ago, during the Wyoming massacre, my greatgrandfather and his sister were captured by the Delaware or Shoshone Indians. His sister was afterwards sold back to her people for a ransom, but the boy was kept and sold to the Cherokee Indians; so that accounts for there being a Carter to-day among the Cherokees—and according to Indian tradition, I may say that my nativity may be traced to the Keystone State.

After telling of the wanderings and vicissitudes of the Choctaw and Chickasaw nations before they came to Oklahoma, Mr. Carter continued:

After wandering about over the entire Western country, it was no wonder that the Choctaws and Chickasaws chose the beautiful Indian Territory, with its richly productive soil, its remarkably equable climate, its clear, running, crystal waters, where, as many of them thought, they would continue to live as long as the grass grew and the water ran. Here they established themselves and inaugurated regular codes and forms of government similar to the government in the states in which they had lived. A regular system of civilized laws was adopted by which each citizen was protected in his properties; a system of public schools somewhat similar to the white man's public schools was also established, with the exception that in these schools everything was furnished to the child except his clothing, and in a great many schools clothing also was furnished.

As the Choctaws and Chickasaws became civilized, they were quick to see the advantage of raising cotton, corn, wheat, and live stock, rather than to depend upon the uncertainties of the chase and lolling in idleness around the tepees; so they invited their pale-face neighbors to come in and assist in the development of their land.

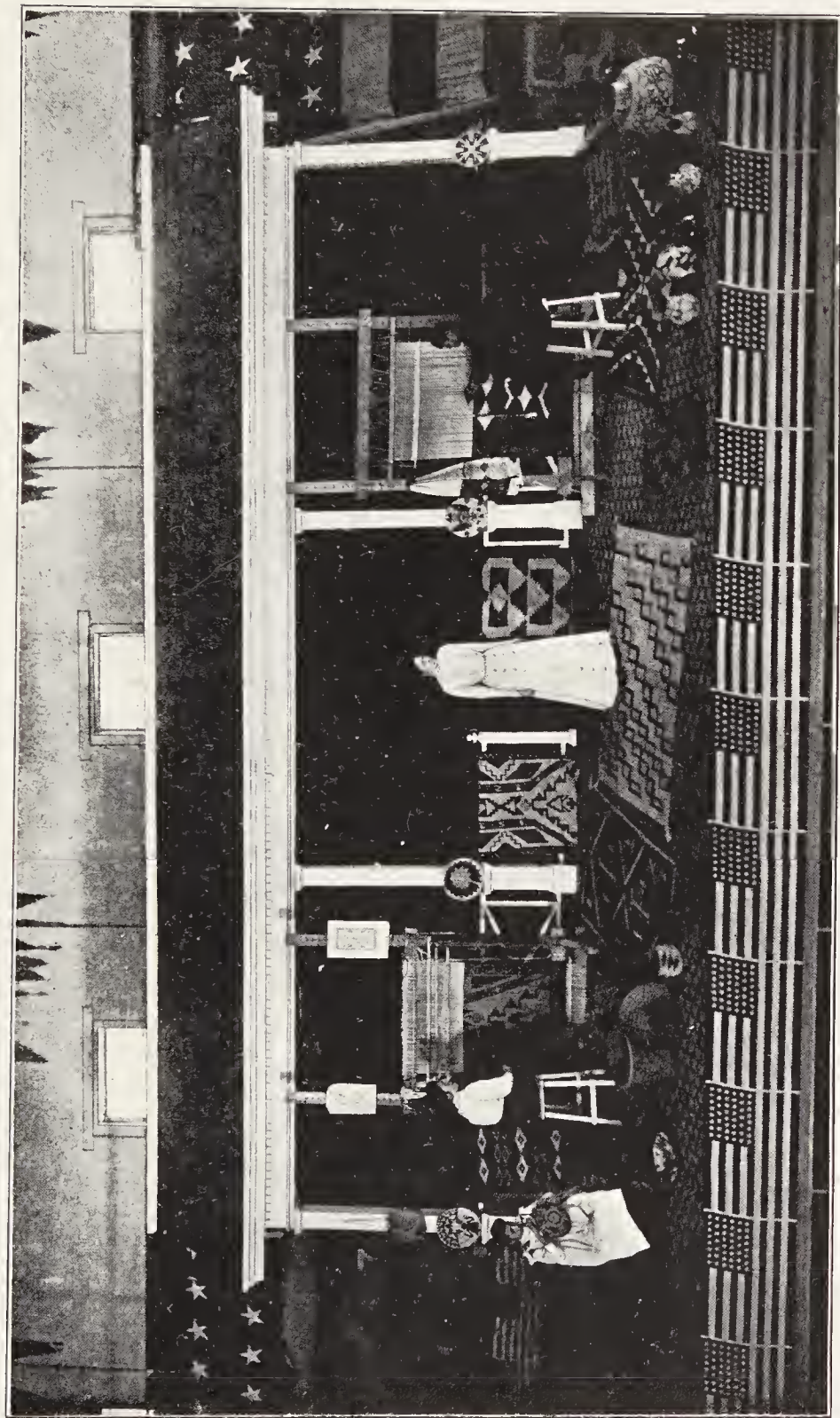
The white man came on horseback and in wagons—prairie schooners; then he came on railroad trains, and by other modern means of transportation—and, finally, the pale-faces flocked in upon us from all sides, bringing with them their



PARTIAL VIEW OF GYMNASIUM DURING GRADUATION EXERCISES



THE CARLISLE GRADUATING CLASS, 1909



INDUSTRIAL TALK--NATIVE INDIAN ART



THE INDUSTRIAL CERTIFICATE CLASS—1909

up-to-date agricultural, mining, and other machinery, their civilization, their education, and their Christianity, until, finally, the clouds of ignorance and superstition which once hovered over these people, have been almost entirely dispelled. And that same Indian of the civilized tribes stands today in a great many instances as the very highest exponent of American civilization; and, yet, there are those who speak about the unsurmountable difficulties of solving the so-called Indian problem.

The recent row raised by a little handful of Creeks, assisted by a lot of white outlaws, negroes and half-breeds, has been pointed to as an example that the Indian cannot be civilized and educated.. I venture this assertion: I understand there are one-hundred men with "Crazy Snake," and if this be true, that you can count the full-blood Indians of that uprising on the fingers of your hand. It is true that "Crazy Snake" is leading the band, but "Crazy Snake" himself is an outlaw, just the same as you have outlaws among any other class of people. The Indian race should not be held accountable, and the outlaw should not be held up as a type of Indian manhood.

Why, were there ever more rapid strides of progress than have been made with the Five Civilized Tribes? Was there ever such a speedy evolution as that of transforming a primitive people from savages to Christian civilization in less than four generations? Why, my pale-face brothers,—and I don't want to be offensive, but you boast about your Anglo-Saxon civilization—I want to say to you, sirs, that the Indian has achieved within one-hundred years what it took the egotistical Anglo-Saxon more than three-thousand years to do.

Now, you must be patient with the Indian problem. The Indian must be patient with working out the Indian problem himself, for more depends upon him, even, than upon his tutors. But we should not forget that this entire great republic has been carved out of the Indian's domain. We should not forget that there was a time when the will of the American Indian was sovereign and supreme on the American continent. There was a time when all he had to do was to rush out upon the chase and secure the necessities for his simple life; there was a time when the mighty mountains trembled, and the outstretching valleys reverberated at the august dictates of his slightest command. When his sacred rights were infringed upon he retreated not, nor asked for quarter, but rushed out upon the war-path and waged relentless war, just as civilized nations are wont to do today. He worshiped his Maker according to the dictates of his own conscience. He was "Monarch of all he surveyed," and bent the knee to none save his Maker. But those venerable ancestors have long ago gone to their happy hunting grounds. The day of aimless wandering is at an end, but, at that, is not the Indian better off? Is it not better to live with some definite purpose in life? Are not the orderly pursuits of life more to be desired, more worthy of emulation, than the law of the tooth and claw?

The customs of the white man were difficult of assimilation by the Indians

of several years ago; but, due to the teaching of that white man, and the training and association that we have had with him, we have been led from unfettered barbarity, and stand today beneath the fig tree of Christian civilization, girded in a sovereign armor of coveted America citizenship. To the sentimental pessimist who takes a gloomy view of the Indian, I would commend the reading of that poem of Longfellow's—"The Psalm of Life"—one verse of which is:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time."

Now, after all, what is success in life? Does it consist in following the dictates of our own selfish, imperial will, without regard for the rights of others—for the happiness of others? Does success in life consist of the amassing of great power or influence, either political or otherwise? Does it consist in the accumulation of great wealth? the power to control the commerce of this country? the building of a great fortune which we must eventually leave to create dissension and discord among our off-spring and relatives? No, my friends, NO! It is none of these things. Success in life depends upon the impression we leave for the good, the sublime, upon the sands of time. Each day every act, every thought, every word, is a charge or a retreat. If, in the final summing up, in the final accounting, the charges stand for the right, for the just, for the sublime, overbalance the retreats, just then, in that proportion, has our life been successful.

When we are near to the end of this earthly span, when our head is bowed with age and our hair is white with the frosts of many winters, when we have journeyed far down the eventful path of our life and the shadows are gathering about our shoulders, then if we can say our impress has been for the good and sublime, then if we have done what we could to enlighten poor, suffering humanity,—then, indeed, has our life been a success.

Now, I want to say in conclusion that, on behalf of the Indian, we have ceased to hate our long-ago conquerors; the seeds of prejudice and distrust which were sown by the aggregations of the white man in the early days have been supplanted by those of gratitude, inspired by the altruistic friendship of later generations. And long after the last Indian reservation has been broken up, after the last acre of tribal land has been allotted, after the last vestige of tribal government has been obliterated, and each Indian has become a United States citizen—long after all that will the composition of American character feel the Indian's impression.

As a star of the Solar system continues to shed its light and illumine the earth for a century after its extinction, so will the genius of the Red Man continue to reflect the glory of his chivalrous honor. Nations vie with each other in honor of the Indian. The child of the forest, the son of the plains, has impressed his national solidity and his peculiar morality upon those opposite forms, and it quiets and leavens the robustness of the Caucasian.

ADDRESS BY DR. GEO. E. REED,

President of Dickinson College.

I am no stranger to this platform, as have been most of those who have spoken here today. I have been making speeches here every commencement for about fifteen years, and if Mr. Leupp was afraid he would repeat himself, imagine what trepidation seizes me lest I transgress in a similar way. I have only two or three minutes to speak—very fortunately for you—but I wish to say a few words as a man local to the situation. It is very pleasant to hear these gentlemen from Washington express their great admiration for the excellent character of the commencement exercises, and for the work of the school, and I do not wonder that they are profoundly impressed with what they see and hear; but we who live in Carlisle, who come in constant contact with the Indian School, and who know of its work, have occasion to be agreeably surprised with the advance we are able to see. I think this is the finest commencement I have ever witnessed since I have been in Carlisle, and that is twenty years, and I am sure that is the sentiment I heard expressed by many who were sitting in the vicinity of my seat. It shows the splendid progress you are making, and I learn a great deal every time I come out here as to the progress of the Indian. I was delighted to see a young lady, and other young ladies with her, with hair dressed ala pompadour, and of the most pronounced character, and I also noticed that these ladies were wearing the latest directoire gowns. These are the representatives of the Indian race, and I am absolutely sure that no young lady who parades around here today with a directoire gown on will ever go back to the Indian blanket.

I heard one of the young ladies say that the ambition of her life was to be a neat house-keeper, and then she added,—“I wish to be economical,” and I thought what a sense of relief must pass over the minds of these Indian braves when they heard a woman absolutely state that she desired to be economical. I watched with considerable interest the process of making that bed over there. I can make beds myself. I was trained to make them up in the New England hills when I was a boy. I could not help but think of the serious contrast between the beds. It was not a work of art to make up beds in the New England hills; it was a work of main strength. We didn't have any brass bedsteads in our home either, but we had old-fashioned beds, corded up with rope, and my business was to straighten up the rope,—and it gave me many a backache to do it too,—and when we retired, it was a joy to sleep on high feather beds; and as a little boy I used to go to the other side of the room, take a run and jump into the center of that bed and go down and down. All that has changed, and you are learning all these beautiful arts of housekeeping here, and all about the economies of life, and I am sure you will put into splendid practice by and by the lessons you have here acquired.

I was in Baltimore yesterday, dining at a residence in the city there, and a young lady asked me,—“Are you from Carlisle?” “Yes, I am from the metropolis of Pennsylvania, madam”. “Do you know the Indian school?” “Well, indeed I do! I live in sight of it”. “Well, we had an Indian boy from that school down in Washington last year”, she said, using the very appropriate feminine descriptive word, “That young Indian was perfectly splendid, and we were all delighted with him”.

And I think, Mr. Friedman, that is about the testimony we hear coming from all parts of the country, whether with reference to young men or to young women, and speaking for Carlisle, I wish to say we are all proud of the Indian school. I was delighted to hear those words from Commissioner Leupp; also to hear Senator Clapp say that he had been converted; and although his conversion as described was of a modified form, still, we hope it will become mighty thorough, and that this school will stand. I would like to see the Indian school stand here as the crowning school of the entire system. I think it has demonstrated its value to the race, and its value to the country at large. That is our feeling here on the ground with respect to the Indian school, and I certainly feel that we cannot say too much in appreciation of the earnest men and women who bring about these splendid results. I have great sympathy for the men and women who engage in the splendid work of teaching. It is all very well to glorify the Indian school, but it is well also for us to remember how much the success here achieved has cost; how strenuous has been the effort on the part of the teachers to bring about the results over which all rejoice.

We desire and hope that the Indian will preserve his peculiarities. I was glad to hear Commissioner Leupp state that he hoped the Indian would remain an Indian—proud of race, proud of tradition, and proud of the blood that flows in his veins. I wish you would retain your Indian names, instead of taking up the common, ordinary names of us white people; and I wish we might have your own beautiful names retained as a part of your education. Hyphenated names are becoming quite popular, you know, When one of our young ladies marries today she keeps her maiden name along with her new name, and is known as “Miss Ressa Johnston-Henley,” or whatever it may be. So, “Miss Bright-eyes,” “Miss Hunt-the-Young-Man-around-the-Corner,” “Miss Rain-in-the-Face,” and so on—ah, how much better and prettier that sounds than Martha, and Jane, and Bessie, and Abigail! I suppose, however, that this changing of names is a part of the process of civilization, and so must be accepted.

We want you to become good citizens of the Republic; that is what the whole school is for—to train young men and young women to become good citizens, and we hope every one of you will become a good citizen of the United States, and that you will be manly men and womanly women. The cry of the race is for strong and masterful men.



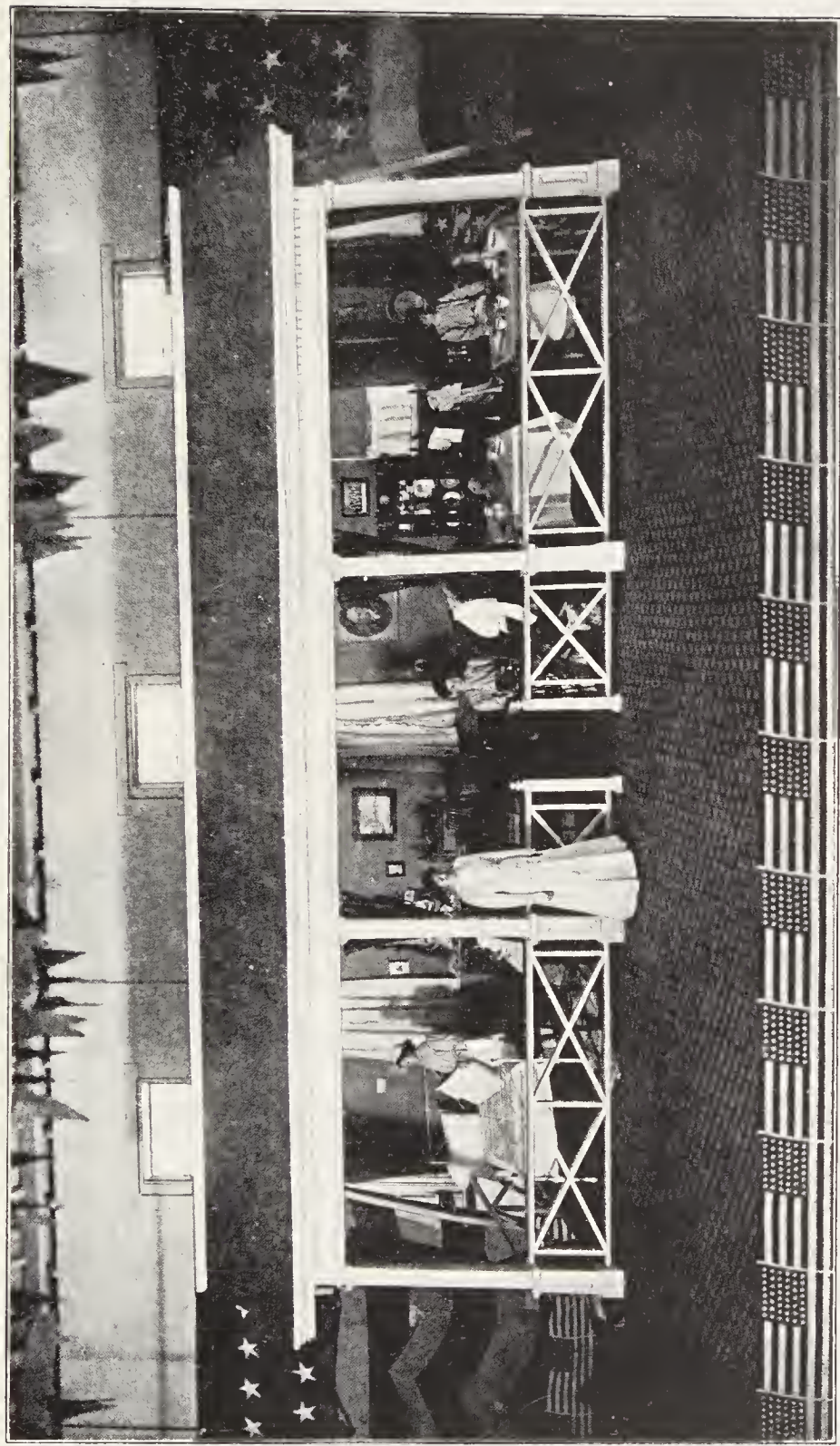
INDIAN MAIDENS IN "THE CAPTAIN OF PLYMOUTH"



THE PRINCIPALS IN "THE CAPTAIN OF PLYMOUTH"



CARLYSLE GREENBRIER AS "PRISCILLA" IN THE CAPTAIN OF PLYMOUTH



INDUSTRIAL TALK—BENEFIT OF THE OUTING SYSTEM



SEXTETTE OF DAISIES IN "THE CAPTAIN OF PLYMOUTH"



PLYMOUTH MAIDENS IN "THE CAPTAIN OF PLYMOUTH"

There is a little poem, which, because of the sentiment it expresses with respect to the rising generations, I shall recite.

Give us men!
 Men—from every rank,
 Fresh and free and frank;
 Men of thought and reading,
 Men of light and leading,
 Men of royal breeding.
 Freedom's welfare speeding;
 Men of faith and not of faction
 Men of lofty aim and action;
 Give us men—I say again,
 Give us men!

Give us men!
 Strong and stalwart ones;
 Men whom lightest hope inspires,
 Men whom purest honor fires,
 Men who trample self beneath them,
 Men who make their country wreath them
 As her noble sons
 Worthy of their sires,
 Men who never shame their mothers.
 Men who never fail their brothers,
 True, however false are others;
 Give us men—I say again,
 Give us men!

Give us men!
 Men who; when the tempest gathers
 Grasp the standard of their fathers,
 In the thickest fight.
 Men who strike for home and altar
 (Let the coward cringe and falter)
 God defend the right!
 True as truth, though lorn and lonely,
 Tender—as the brave are only;
 Men who tread where saints have trod,
 Men for Country, Home, and God;
 Give us men, I say again, again,
 Give us men.

Men and women of this high stamp—and many of this high stamp—have been developed here, thank God, in the Carlisle school in the past thirty years of her splendid history, and the hope of your friends in Carlisle, the hope of the Government which has educated you, and the hope of your race, is that the splendid procession of vigorous, stalwart, high-souled men and women which in the past has been going out from this school may continue throughout all the coming years.

TRAINING FOR CITIZENSHIP.

*Address by Hon. Carrol S. Page, member Senate Committee
on Indian Affairs.*

I confess that I had very little realization of the great instruction I was to receive by coming to Carlisle. I should be untrue to my own ideas of duty if I did not say, as has been said by the Chairman of the Committee, I am surprised,—pleasantly surprised,—to see the great work which is being done at this school. I am glad I came because I know that the work I shall do upon the Indian Committee will be done with greater zest, with greater pleasure, than would have been possible had I not come. The work, I knew, was large, but I had little comprehension of what it was, but coming here and seeing what this great country is doing for the Indian, I confess that it is an inspiration, and I am going back, and I hope my friend Senator Clapp will never have any complaint to make that I shall not be present at every meeting of that committee.

Now, one word to these boys and girls. They have received inspiration, they have received good advice, and I want to add just a word to that. If I could have these boys and girls in my business office in Vermont I would talk to them like a father. I should like to do that now. To the graduates, and others of this school, I want to say that what I have to tell you will be purely practical.

I was down in your shops this morning and I saw one of the boys laying brick. He was building a chimney down in the workshop, and as I sat there and saw him putting one brick upon another I said to myself: "There is one of the best examples of a good honest life". You have come here to Carlisle, and have here received the foundation. You have laid the foundation for a life that means a great deal more to you than it could possibly have ever meant had you not come to this or some other equally as good school. The great trouble is that as you go home, you may base your life plans upon a false theory, upon false premises. You may think that because you have graduated here at Carlisle the world is going to want you, to reach out and gather you into its arms, as if you were exceedingly valuable. I would not depreciate the added value that comes to you because of this experience here; it is absolutely invaluable, but, friends, as that boy laid the brick, brick by brick, remember that this life is simply the laying of little brick upon the foundation which you have here built. If I were to speak of those brick as exemplifying human life, I should say that there are several. I shall not name them all.

There is integrity. I do not suppose, boys, that you realize, as you will when you have passed through business life as I have, how much integrity means. I remember a deaf old fellow who lived in my county, who in a campaign at one time espoused the cause of a friend in whose integrity he had unlimited confidence. He was in a country store and heard some of those on the opposition side speak of his candidate and he thought he heard them say some-

thing disparaging of him. He crossed over to them and inquired, "Were you speaking of Charles Brown? You mentioned that he had done some mean thing, did you not?" "Yes, we did", they answered. "Boys, I don't know what you said, I don't care, but here is my money—I am willing to bet it all that it isn't true." Young men, when you begin the real problem of life, so live that those who know you, and know you best, are willing to say, "I will bet my bottom dollar that this story of a mean act concerning my friend is not true."

You have heard a very fine tribute paid to temperance. I want to say to you, as the Senator from Minnesota has said, that if there is any one thing today that is the bane of the young man it is intemperance. As you go out into life, you will find the white man coming to you and saying, "Boys, let's have something." You say, "No, I don't drink." "Well, have a little beer, this won't hurt you." Boys, I don't know but I would just as soon you would drink whiskey as beer. The point is, I want you not to touch any kind of intoxicants, not a single drop, because that is the only line of safety that can be drawn.

Then there is the idea of self-sacrifice, which I think is another brick. You will find human life a great struggle. Each is for himself, and the devil take the hindmost. The world is unkind,—is selfish, but let me speak to you as one who has had experience in life. If you are aiming for the accumulation of money you will find that an open, sincere, generous man can, and will, make more dollars than the miser and the one who is selfish. Don't forget that. After all, this life is one of purpose. I remember being at the Twin Mountain House in New Hampshire once on a vacation, and on Sunday morning Henry Ward Beecher had the dining hall cleared out and spoke to us, and his text was the answer of Christ to Nicodemus when he asked, "What shall I do to be saved." The reply, you remember, was, "You must be born again." I couldn't for the moment think of the treatment Henry Ward Beecher, the eloquent minister, would give to that topic, but my mind was alert, and I wanted to know what that great man had to say on this point. He treated the matter in this way: "We are all passing through life. At some point in our life we come to some grief, some misfortune, something that makes us stop and think. We look at the past and say, as most of us can, my life up to this time has been a selfish life. I have lived for myself, and have not been noble and generous and kind to my neighbor. I have not done my duty to my country, but God helping me from this time forth my purpose shall be to live a changed life, to do my duty to God, my fellowmen, and my country. And whenever in our lives we reach that point where we change the motive upon which we live, we have had the second birth to which Christ referred." The thought to me is exceedingly beautiful.

Friends, you have come to the parting of the ways today; you have received your diplomas and are ready to go out into life. On the left hand is in-

temperance, selfishness, and vice of all kinds; on the right is a desire to live a clean life on which foundation you may lay brick upon brick until you have reared slowly, patiently, a superstructure of which you will have a right to be proud.

Some reference has been made to love of country. Why, to my mind, young people—carry it home with you in your hearts,—the best part of a man's religion is his politics. When I hear men and women say, as I often do, "Politics is too dirty a pool for me to play in, it has passed into corrupt hands, I will have nothing to do with it," and then the nominations having been made, they stand on the street corners and shout loud and long about the nominations, I say to myself "that man is not a good citizen." I care not what party you belong to, but in that party be a reformer. Go to the primaries, go whether it rains or shines, and do your duty and so far as within you lies, try to bring to the front the best man, the purest man, the man whom you think will best serve his country.

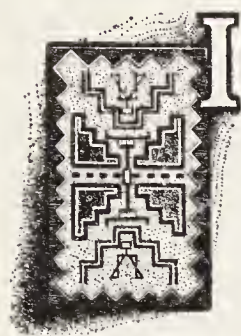
Now, you are going to your homes, many of you. You will find there conditions that perhaps are discouraging. One by one, few by few, your fathers and brothers are being made citizens of this great land of ours. Make up your minds that if you do nothing else, you will try to do your duty as citizens. Whatever else you read, read enough to keep posted in regard to the great events of our country. This is advice I should like to give to this vast assembly, because it is a duty that is due from all, men and women, boys and girls alike. The hand that rocks the cradle rules the world, and mothers as well as fathers ought to study the great problems of the day, and they ought to advise those that do vote, if they cannot. Study the political problems of the day. Take an interest in your country. It is a duty incumbent upon you to remember that back of Carlisle is the best country that the sun ever shone upon.



SKETCHED BY A SIOUX.

How Shall We Aid The Navajo?

By J. B. Moore



IF THE gift of expression were his there are few who would be more competent to speak with authority on the Indian question than the Trader who has lived among them and made his life a part of theirs. He must of necessity come into closer relationships with the Indians, get a more intimate knowledge of the conditions surrounding them, their habits of thought and the motives from which they act, than is possible for any one coming among them for a brief spell to gather his knowledge and impressions direct and first hand; or, than Government officials placed among and over them for brief periods of time. Given common sense and a human interest in the things about him (and he must have these if he is a successful trader) he comes to know his people and their conditions of life as no outsider ever can, and in him too, the Indians often find their most appreciative and practical friend. The very nature of mutual relations tends to build up a confidence in, and reliance upon the trader that no Indian will ever give to a stranger, and invariably in times of trouble, his first appeal for help is made to the old time and proved out trader near him—and it is rarely made in vain. No philanthropy other than that compelled by community of interests need be claimed for the trader in this, but the effect is often more direct and practical than that of theorizing philanthropists who set themselves up to judge and direct Indian affairs. It is the certainty of what I know of this particular matter that leads me to pen what follows.

The Indian problem is a big one and takes on a different look from almost every possible angle of view. It may well claim the best thought of able and generous minds, and all possible knowledge, as well as great patience and ability, will be needed in reaching its correct solution. No one man can know all that is necessary, and there is need for all men who *know*. I shall confine what I have to say to the Navajo tribe alone, the people I have lived among and worked with for the past fourteen years, and of whom I *do* know a little.

The great trouble with the white race is that we come to a study of the Indian and his problems so full of our own conceits, so blinded by a sense of our own superiority, so eager to instruct and

so unwilling to learn from him, that it is little wonder much effort goes for nothing in attempts to better his condition. We elaborate our plans and theories first and then try to fit the Indian to them, instead of studying him and his needs carefully in the beginning, and then trying to fit theories and plans to the conditions as they actually are. If we were more willing to learn, less prone to assume that we knew and understood his conditions, the underlying motives of his conduct, his reasons for his peculiar views of life, better than he himself, we might make more headway in helping prepare him to cope with the changing conditions which confront him on every hand.

This is peculiarly true to the Navajo Indian. We should remember that he has already developed a civilization of his own and has long since passed beyond the stage of a savage; that he is impelled and controlled in all his relations with his fellow tribesmen by certain well defined rules of conduct evolved from past tribal experiences. These, while not all moral from our point of view—some in fact may prove exactly the reverse—are still the moral law for the Navajo and hold with the same force for him as do our moral concepts for us. In many of the things we hold as very wrong he not only sees no wrong but may, in fact, see a high degree of merit. In others that seem childish, superstitious and trivial to us, he may find for himself the unpardonable sin. So it is that often what we charge to him as perversity is in reality highly commendable if we could but see and understand from his point of view. Any scheme for the reformation and betterment of these people that does not take into account his different view point is doomed to failure and will only cause the Indian to retreat more closely within himself and further delay the time of mutual confidence and understanding.

That there is in Navajo life much needing betterment and not a little entire eradication, is not to be denied. That there are a great many generous and well meaning people throughout the country willing and anxious to contribute to and bring about such betterment, if an intelligent and effective way could be shown, is also true. That the Navajo is as ready and willing to receive and profit by such betterment is not so apparent, still he is not a hopeless proposition and deserves well of all his friends. It is not my purpose to suggest a "cure-all" here, for I haven't any, but there are some

conditions surrounding them, a knowledge of which, together with an acquaintance of their characteristics, is essential to any successful plan for their advancement.

They are widely scattered over a vast expanse of country, for the most part bleak, barren and inhospitable. There are no roads other than the maze of bridle paths made in their various ramblings over the country, and no places where shelter, food and forage for horses is obtainable except at the widely scattered traders' stores. Not communicative by nature the needs of their flocks compel them to live more apart and to themselves than they otherwise would. For like reasons they move about a great deal, changing their places of residence from three to six times a year, and are never found living in villages or communes, as do many other of the South-western tribes. It is well, perhaps, that they do not until they have learned to live a more cleanly and sanitary home life than they do at present. If a death occurs in a house they invariably abandon and destroy it, and not infrequently abandon a place on account of a sickness "hoodoo." While on first thought this will suggest superstition, still it is not one devoid of reason when we know their habits of life, and is often the very best thing they could do. The above indicates how difficult, impossible almost, any scheme of personal teaching or instruction would be. Only the trader living and dealing with them ever comes to personally know any considerable number, and though he lives his whole life among them, even he will only know a small number of those living in his own section and the great majority will remain total strangers to him. There is little doubt there are hundreds of nearly grown up Navajoes who have never seen a white man during their lifetime and many full grown ones whose only contact with whites would be confined to the personnel of a single trading store.

The Government is generous and the Indian Department of it is earnestly doing all that can be done in trying to educate and civilize the growing generation. The force as a whole is composed of earnest, well meaning and conscientious people. Navajoes are a very conservative people and their women are extremely so. Every proposed change is certain of inward opposition, though from motives of policy they may seem to accept it. Their knowledge of being in the Government's power, and their natural wish for peace, and to escape as much interference as possible, causes them to seem to ac-

cept certain things with cheerfulness, but it does not lessen the bitterness of their inward resentment one whit if they feel the interference unwarranted in affairs they regard as strictly their own.

Many of their younger men are quite proud and ambitious and take willingly enough to improvements in their modes of living and dress. They frequently cast aside some of their prejudices and break through some of the many "taboos" imposed upon them by the tribal lore. But the women seldom, if ever, do. To them until yet, every white person is one to be hated and despised, and no good of any kind can come of being like whites in any way. They are the dominant influence in the tribe and the heaviest handicap for their people in the race for progress. They own and control much the larger part of the tribal wealth, which is in the form of sheep herds. They make all the blankets, are the family heads, contribute nearly all of the family support, and are by no means unconscious of their importance in the family and tribal economy. Realizing all this, and allowing for a conservatism amounting to dogged obstinacy, it is evident we have a force in their women opposed to any proposed change or improvement, that is not to be despised and must be broken down before any substantial gain can be made.

The Navajoes, men and women, are born diplomats too, and to the uninitiated, give the impression of being the most tractable and agreeable of all Indians. They are really agreeable by nature, among themselves as well as with whites, but always, when their and your interests and ideas have conflicted you find that the end sought, and generally gained, has been the Navajo's. He has a quiet persistence and way of winning out that compels admiration, even though it comes at your expense. Your advice and suggestions will excite no protests nor argument on his part and will have just as little influence on his actions. If he sees you do a thing however, and sees the benefit accrue from doing it that way, he will often imitate it with such modifications as may fit his circumstances. And in this readiness to imitate and apply to his own needs, it seems to me, lies the key of the whole problem for the Navajo tribe.

If there were spread among them a comparatively few white homesteaders, real and bona fide home makers, I believe that within one or two generations at most, the majority of the Indians would have headquarters or home farms, and be improving and farming



A BEDOUIN OF THE AMERICAN DESERT—NAVAJO SQUAW



(Photo by permission of S. Schwemberger, Gallup, N. M.)

A TYPICAL NAVAJO HOGAN AND FAMILY



(Photo by permission of S. Schwemberger, Gallup, N. M.)

NAVAJO CHIEFS BLACK HORSE AND TYONI



(Photo by permission of S. Schwenberger, Gallup, N. M.)

A VIEW IN THE NAVAJO COUNTRY

them more or less in imitation of the whites near and about them. While it will be a long while, if ever, before agriculture becomes their principal resource, a very little development along this line would vastly improve their conditions of life and render them more independent. In short, I think the Navajo can be led and worked by force of example, but he is too ready a talker himself to attach any great importance to the wordy counsels of another.

Much the larger part of the reservation is a desert and totally unfit for any but grazing purposes, but there are many small tracts of land all through the mountain sections ideally adapted to producing large yields of potatoes, wheat, oats and hay, as well as all of the more hardy vegetables. A very small area, even poorly farmed, in connection with the meat supply from his own herds, will go far toward furnishing the subsistence of any Navajo family, and the possession of a real home would lead to greater thrift in taking proper care of their property—a lesson which they need to learn.

When I first came among them if we had any vegetables they had to be hauled in from Gallup. Now, and for several seasons past, all that we use, such as turnips, beets, cabbage, carrots, parsnips, etc., are grown and sold to us by Navajo women and children. Last fall, for the first time, I bought all the potatoes needed for both store and house from one family of Navajo children and then could not buy all they had to sell. These are self-taught farmers—not one of them having been to school nor lived among white people. These little experiences serve to prove the possibilities of both the land and the people and are mentioned for that reason.

One store can only provide a very limited market for their agricultural products, and they know nothing of building cellars and storing the stuff away for future use, nor could the latter be done unless permanently in a certain place, or very near to it, as the other Indians would steal all they raised and stored. But if there were some thrifty white home makers among them, who would grow their own supplies, build cellars and store rooms, and live by them constantly, it would not be long before the Navajoes would begin doing so, and a part of the family would always be at home. These places instead of the stores would, in course of time, become the supply headquarters for the herders who are sent to the lower plain lands with the sheep herds. Once started in this way, the Navajo intelligence and industry would work out the rest before many generations.

This suggestion, if followed, would mean the breaking up of the reservation system and the allotment of lands in severalty, and it may seem rather unusual that it should be proposed by a resident trader, one of those supposed to benefit by it and the implied Government protection. In fact, I am not right certain that I really do advocate it, but if the Navajoes are ever to be anything but a tribe of Indian sheep herders and blanket weavers, it is time to begin leading them out of their present conditions,—and this seems to me the one way for them to be led out. It may lead myself and some others out of business, but it is the Indian, not the trader, that we are discussing here, and if twenty to twenty-five thousand people are to be benefited while less than a dozen are to be inconvenienced, the dozen have no cause for complaint. Maybe most of us have been here long enough, and some may need crowding out. If we are not big enough to stay on our own merits the above should result. I will welcome the change if it works for the benefit of the Navajo people and willingly take my chances in sharing in their gain.

A Navajo article with the Navajo blanket left out will seem very unusual, but this is a separate story. I might have written more entertainingly of the blankets, of the peculiar daily incidents of the life here among the Indians, or of several other different subjects connected with them, but have left that to another time. If this article is of interest and causes some one more able and better prepared than myself to think, its purpose will have been accomplished.



AN ANIMAL STUDY—BY AN INDIAN.

Carlisle's Commencement Exercises

COMMENCEMENT

THERE is a time during the school year which, more than at any other season, is full of excitement to students and members of the faculty and illumined with an air of interest and attractiveness for the general public and the school's friends. This is indeed true, not only of the large city schools, the high schools, grammar schools, and colleges, but is made manifest at the closing exercises in the small village school house to which boys and girls of all ages must troop several miles from their homes in order to obtain their education.

Because of the tremendous interest which the public everywhere takes in the American Indian, the Commencement Exercises of such a national school as that at Carlisle are of interest, not only to the local community, but to men and women everywhere who are friends of the Indian.

The newspapers eagerly seize upon information concerning the various events during the week and, in more or less extravagant language, detail it to the public. Thousands of visitors from the town and from this and other States visit the school at this time in order to investigate the character of its work and witness the various exercises. Nor is this seemingly uncommon interest unnatural when it is remembered that only a few decades back the Indian was a most primitive and untutored person, surrounded with all of the unique appurtenances and customs of his aboriginal existence. Today he is seen clothed in the raiment of his white brother, educated in an institution similar in equipment and efficiency to the best industrial schools in the land, partaking naturally of the civilized modes of life, and, except for the color of his skin which covers the same red blood which flows in the veins of the Caucasian race, living about the same kind of life.

This much can at least be said of the student body of the Carlisle School and it is, therefore, peculiarly apropos for thinking men and women to be interested in, and pleased with its advancement.

Aside from the general reasons for joy on the part of the students, the young men and young women at this school are particularly alive to the situation, and their hearts are made glad at Commencement time. During this week there are a large number of reunions between the ex-students and graduates and those at present in the school. Then, too, many of the patrons of the school, who, under the Outing System, have had our boys and girls in their homes and have there taught them much that is fundamental in life, come to spend a week at the school, and the meetings between them and the students are full of happiness to both.

The patrons began to come in on the Saturday trains, March 27th, and here and there on the campus could be seen these residents of Pennsylvania, and other States, surrounded by boys and girls who had at some previous period partaken of their hospitality.

The students, in their uniforms, made an excellent appearance. It has been remarked that the Carlisle student is characterized by a fine physique, and a manly and womanly bearing, which no doubt is due to the regular training which all of our students receive in physical culture.

It is always a pleasant surprise for visitors to see the beautiful campus of the Indian School. The lawns are a soft green most of the year, and during the summer months, flowers are in bloom in little beds located all over the grounds, which add a bright color delightful to the eye.

For all of the principal events, the weather man seemed to be very generous.

BACCALAUREATE EXERCISES

THE baccalaureate exercises were held in the school auditorium Sunday afternoon, March 28th, at 3:15. The stage presented a most beautiful appearance, having been decorated for the occasion with potted plants and cut flowers from the school greenhouse. The profusion of daisies, bougenvillas, palms, ferns, hyacinths, asparagus, begonias, cinnerarias, and calla lillies suggested a tropical garden, which was enhanced by the artistic scenery designed and painted to represent the interior of an Elizabethan church. Only the older companies of students were present, the graduates occupying the front of the center tier of seats. A limited number of invitations were extended to the public, and although it was a cloudy day, the seats in the gallery and the lower floor were well filled.

The orchestra, under the leadership of Mr. C. M. Stauffer, director of music, furnished special music and accompaniments for the occasion. It is remarkable how the instrumentation has been arranged as to leave the impression of having heard music direct from a church organ.

Reverend A. N. Hagerty, the pastor of the First Presbyterian Church of Carlisle, and Superintendent Friedman assisted in the exercises. A duet,—"My Faith Looks Up To Thee",—by Abbot, was beautifully sung by Julia Jackson and Agnes Waite. The trio,—"Hear My Prayer",—also by Abbot, was very sweet and impressive; John White sang with the two young ladies above mentioned.

Dr. Merrill E. Gates, former President of Amherst College and for some years President and now Secretary of the Board of Indian Commissioners, who delivered the baccalaureate address, had for his subject. "Words and their power in life", and he handled it in a most masterly way. He is

an able speaker with a fine memory, and his thoughts come quickly and are given to the audience couched in simple form. The address abounded in beautiful thought and brilliant epigram. It was pronounced by those who heard it one of the best sermons ever heard in this part of the country.

Dr. Gates said in part:

Before an audience which represents peoples who speak sixty or seventy languages, it seems natural to emphasize the significance and the power of words. As I was addressing this class on Commencement Day some years since, in answer to a test question, it was found that seventy-two different languages were spoken by those who were present in the audience. I often think of this school as, among all the daily gatherings under one roof in the world, probably the place where the greatest number of spoken languages is represented.

We of the white race who make a study of the native American races, understand that while they are learning many things from us, we have something to learn from them. With many of the Indian tribes whom you represent, the personal name which is assumed by a young man when he passes from adolescence to manhood, has a peculiar, supreme and mystic significance. Some of you remember the spiritual experience which you passed through when you went away by yourself for days, and after fasting quite alone, underwent the especial experience which led to the choice of your name. In the reverential modesty which makes the Indians of some tribes shrink from mentioning too freely the personal name of the individual, we may well see a suggestion of the importance and the sacredness of certain words, which have spiritual associations for certain persons.

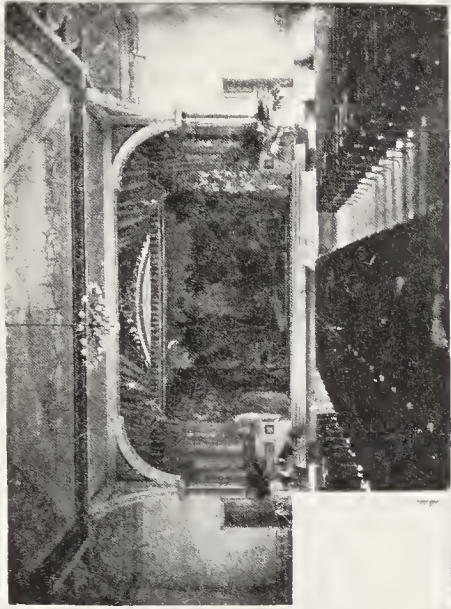
I am to speak to you of the transforming power,—of the working force of certain words.

John VI.-63: "The words that I speak unto you they are a Spirit and they are Life."

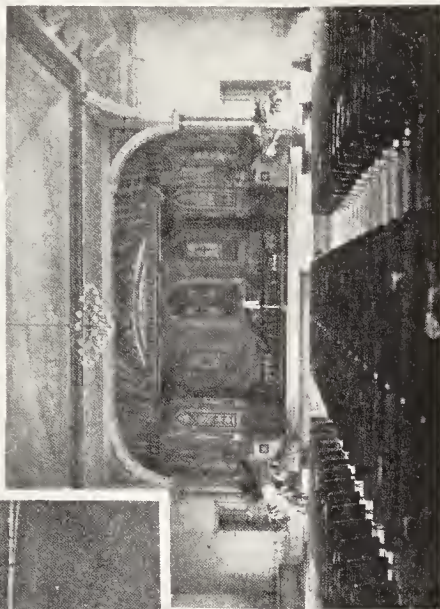
The Old Testament opens with a sublime emphasis upon God and God's creative work by His Word. "In the beginning God created"—"God said, let there be Light;" and "God said—!" Time after time the creative word accomplishes the will of God.

The Gospel of John purposely begins with the same words, "In the beginning," and then identifies God Himself with the Living Word, Jesus Christ.

Note then, that when spirit and life are to be given to man, words must be used in



MINNEHAHA FALLS



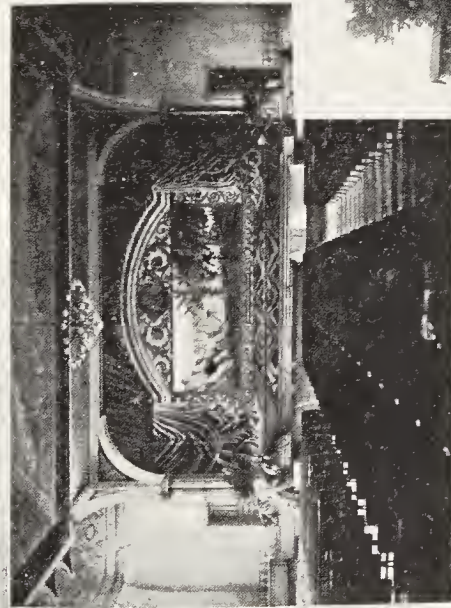
CHAPEL



SCHOOL BUILDING



AUDITORIUM



CURTAIN



PARLOR

TWO VIEWS FROM THE NEZ PERCE INDIAN RESERVATION, IDAHO

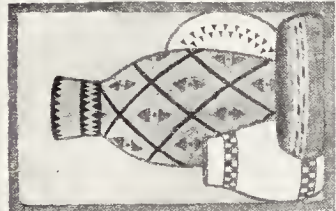
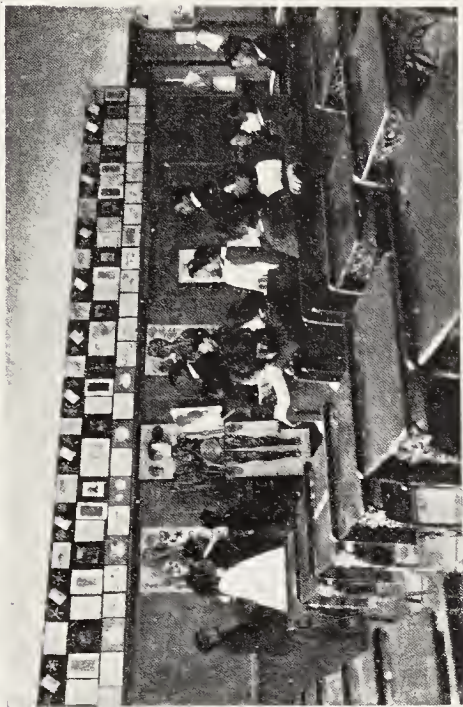
Photographs by E. K. Miller.



THE NEW WAY—CARLISLE NEZ PERCE STUDENT'S HOME NEAR KAMIAH, IDAHO



THE OLD WAY—NEZ PERCE CAMP, SPALDING, IDAHO



ACADEMIC
CLASS ROOM WORK
AND NATURE STUDY





ORIGINAL FIRST PARTY-THE HOPIS

the giving. There is no other way of expressing spirit to spirit. There is no other means of imparting spiritual life to spirits. Certain words are spirit—are life. They express spirit. They impart life.

It is of the words of Jesus Christ that this assertion is made. It is the remarkable characteristic of His words that they are alive. They have that most convincing evidence of life the power to impart life to others. When the words of Christ enter into your life a great change takes place in you. Now you have a new life. Yours was the life of self—a selfish life. Now it is the life of God in the heart of man. The words of Jesus Christ create, impart energy to, and direct the life which men are to lead as the children of God.

Words are to be reckoned with as forces. The Bible never undervalues words! Their vast influence upon life is always recognized in the Scriptures. The cry, "Give us deeds, not words!" is the thoughtless utterance of people who do not see and understand that often words are the most decisive deeds! Often the mightiest deed of a man's life is the utterance of a true clear word at the critical time. The cowardly refusal to speak out, damns a man. Words have life. They run! They fly! "Words have hands and feet," said Martin Luther. They lay hold and work! They change things! You were never so happy that a few false words could not dash your happiness. Not simply because they express the feeling of the speaker and change the feeling of the hearer; but because they carry thought, and stand for things, and represent facts; words are mighty! For words carrying and expressing thought are the true means of interesting men, are the right method of controlling men, through awakened self-control. To move *things* in the material world *force* is needed; but to *move men*, thoughts and words are the proper instruments. For words carry thought, express spirit, and appeal to the intelligence of other spirits. Men answer to thought, to ideas, to reason; and so they answer to words which express reason, ideas and thought.

"Do not let him lay his hands on me!—Why does he not *speak to me*, first?" That is the voice of man, the *animal who thinks*, and can use words. He is open to reason. Words, which carry reason, are the method of control which a man asks to have used with himself, if he is to carry out the ideas and will of another. To be ruled through reason makes a man more manly. To be *forced* makes him a tool!

Words, then, may be thought of as a spiritual machine for making effective intellectual spiritual forces. How do the text-books

define a machine? "A machine is any apparatus for transmitting force from the place where it is generated to the place where it is to do its work." Your word then, is the *spiritual machinery* which you use to transmit the force of your thought and feeling, from your own mind where that force is generated, to the place where that force is to do its work—that is, to another's mind, where the force carried in by your word, is to command attention, to awaken feeling and will-power, and so to do its appointed work in that other life. Your words fly from you to your friend, and your thought and feeling live in him. It is of the very essence of the human mind that it can thus receive thought and feeling through words—can thus give out thought and feeling through words. A man, speaking, is thus seen to be a power.

So to speak as to convince and persuade men, and thus to influence them toward right action and life, is the highest attribute of man. When you so speak to your fellow-man that he voluntarily assumes self-control, and guides himself along the highest lines of action, you *make a man of him*. The hope of our race lies in education, so general and so true that the whole mass of humanity shall be penetrated in each individual personality by ideas, by words of Life, and shall so be up-lifted and sent forward.

Words thus used are mighty! It is heroic for you, young women and young men, to be able to use aright two small words—"yes" and "no!" Many young lives have lapsed away from goodness, have gone down in the rapids and whirlpools of temptation because there was not the moral courage to say "No!" at the time when it was the one thing in the world that was most needed.

The speaker then showed that that *distrust of words* which is current in much which is said and written, is due first to the influence of men who are devoted to winning wealth by the use of physical and material means only. They wish to compel men, as they force things. They are not willing to wait, to persuade and encourage men. When such strong but harmful personalities *wish to use men*, they wish and try to *use them as tools*, to compel obedience, to force action, without appeal to reason, without trying to enlighten and strengthen self-control in the persons whom they use. Such men work ruin. They spoil fine tools by harsh usage! They break down manhood! They destroy personality, the image of God in man.

The second reason for speaking slightly of words, is found in the fact that men too often use words deceitfully. They forget Maurice's fine phrase, "Every language has in its very existence an implied covenant to speak the truth!" Because we have so often

broken our promises, because professions have so often been of the lips only, because our human wills have so often broken down and promises have so often been broken;—these are the reasons why words are spoken of slightly.

But when a true life speaks in a true word, what infinite rest is found in this word which can be trusted!

This brings us to the great thought of our theme: It is the words of Jesus Christ which "are Spirit and Life."

"The mighty dead who die not", still rule us from their urns." Their written words carry a life, a spirit; an energizing force which did not depend on tone, eye, gesture or utterance, or on powerful presence or masterful manner. Their power to quicken the intellectual life and to awaken spiritual life, lies in a rarer quality in the thoughts and words,—the quality which remains with them when they are written, and leaps from them, ever fresh, when they are repeated or are read again.

But the wonderful life-giving power of the words of Jesus Christ lies in the fact that when He spoke the ever living God was speaking through a perfect man. His words were those of the only man who has ever lived on our earth who could speak the highest truth with that utter harmony of soul which comes from having always and utterly obeyed the truth. When Christ spoke for the first time the truly divine power of words was fully felt in the Divine Word, Jesus Christ. For the first time words on the highest themes were uttered by a man whose life was in harmony with the highest law—by One in whom doctrine and deed were one. The life and the law laid down were in perfect accord. Word, will and work were one. A heavenly life came into the race with Jesus Christ and the words He uttered. A new spirit and a heavenly life were made manifest. His words are Spirit and Life, forever carrying straight to the heart of man the stimulus of God's thoughts, the nourishment and the warm life-power of God's love, the vital current of God's holy will, impelling men to righteous living.

For the first time words have their full meaning! The words of Jesus Christ are His very life! His life-blood and His resurrection-power are in them. The mysterious power of the words, "Thy sins are forgiven thee!" "God so loved the world that He gave His only Begotten Son that whosoever believeth in Him might have Life!"—we can never fairly measure until we look back upon this life from the Larger Life beyond.

It is of the very nature of the words of

Jesus to reincarnate themselves in human lives.

Professor William James has said, "The whole nervous system of man is, psychologically considered, but a machine for converting stimuli into reaction." The whole life-plan of each one of us is but a series of opportunities so arranged as to give to our spirits again and again the word of call and command to holy living, and to permit us, if we will, in free obedience to respond, thus transforming the holy force of the Word of God into character. You are a life in the world, that Christ's words may get themselves incarnated in you, and may live again in your deeds and in your life!

It was when the carpenter's Son spoke in His Nazareth home that language received its true meaning. He revealed by His words the true heavenly life. He gave a mystic power to His word of truth. Christ's word changes us. When we receive that word into our life we are transformed in character and speech, and hence in life. In the early days of our history in the border warfare between our forefathers and yours, it was said the Kentuckians declared that if they wanted a bullet to go direct to the heart and kill, they opened a vein and dipped it in their own warm blood before they fired it. The weapon of God, His Word, is powerful and sharper than a two-edged sword, because every word Christ uttered was dipped into His own precious blood.

To you who are to go out from this noble school soon as graduates, I would say: This same Christ declares to you—"I have even called thee by thy name." Your hopes for the future, your usefulness in life, will depend upon how you receive the Lord Jesus Christ and His words into your life.

You make much here of Native Art. A definition of art is this: A true thought, personal to the artist, expressed with passionate feeling in a material form of beauty. You will be a real artist, every one of you, if you will live the highest form of life possible to live, by the help of God and the inspiration of Christ Jesus your Saviour.

At the close of the address the class sang the commencement song, which left a deep impression on the audience. The following program was rendered:

Music—"Gloria In Excelsis"—School Orchestra.

Opening Sentences by the Minister—"The Lord is in His Holy Temple."

All sing—"Glory be to the Father."

Congregation—"I Believe In God The Father", etc.

Duet—"My faith looks up to thee"—Abbot
Julia Jackson, Agnes Waite.

Scripture Lesson.

Trio—"Hear My Prayer".....Abbot
Julia Jackson, Agnes Waite, John White.

Prayer.....Rev. A. N. Haggerty

Hymn—Hymnal No. 133, First Part—
"How Firm A Foundation."

Address..Hon. M. E. Gates, D.D., L.L.D.

Commencement Song.....Class 1909

Hymn—Hymnal No. 226, First Part—"Oh
Scatter Seeds," etc.

Benediction.

THE CAPTAIN OF PLYM- OUTH—A COMIC OPERA

THE comic opera was given three evenings during commencement week, as follows: Monday, March 29,—for the school and faculty only. Tuesday, March 30,—for town people and guests. Wednesday, March 31,—for town people and guests.

The performances took place in the auditorium on the evenings above mentioned at 7:30. The audience from town filled the auditorium both nights when it was given for the public, and the authorities at the school had to refuse over a thousand applications for tickets on account of lack of seating capacity. The auditorium seats about a thousand.

This opera has been pronounced by those who saw it the best ever given at Carlisle. It attracted a large amount of newspaper notice. The press in all of the large cities published accounts of the play, together with photographs of the players. The Philadelphia North American sent one of the members of its editorial staff to give a report of the performance, and this account is herewith given because it contains a very good description and fair appreciation of the play.

Two hundred and eighty-nine years after the Pilgrim Fathers landed at Plymouth, the descendants of the Indians who

saw them land celebrated the event in opera.

Of course, it would take some stretch of the imagination to prove that they are actual descendants of the same aborigines upon whom the Pilgrims are said to have fallen after they fell on their own knees.

In this respect the opera given tonight at the Carlisle Indian School was not very much different from an opera that might have been given by white amateurs, except, perhaps, that the odds of imagination are in favor of the Indians. Indeed some of the scenes in the mimic Plymouth tonight were very realistic.

It was noticeable that the Indian lads and maidens who impersonated the Pequods were much more free in their interpretation of the characters than those who had to be demure Puritans. However, this must not be taken as disparaging the histrionic efforts of the Puritans. It must be remembered that the Pilgrim fathers were not a very lively lot. Indeed the actors in tonight's lyric drama showed a remarkable understanding of the character of the Puritan immigrants who perhaps stole their fathers' lands.

The opera was "The Captain of Plymouth." The music is by Harry C. Eldridge, and the book by Seymour S. Tibbals. Not only was this an aboriginal production, but to a certain degree also an original one, at least it is one of the first productions in public. The story is the familiar one of Captain Miles Standish and Priscilla. The Indian production was given under the direction of Claude Maxwell Stauffer, director of music at the Carlisle Indian School and leader of the famous Indian band that plays so ominously once a year on Franklin Field. Mr. Stauffer said tonight after the performance:

"I was moved to attempt this through reading an editorial in The North American on the civilizing influence of opera. I thought if Oscar Hammerstein can spend \$1,000,000 to civilize Philadelphians, we could spend a few weeks for the same civilizing influence on the wards of the nation. And say, do you know that I believe we got the better results.

"It is plain that the Indians are capable of taking up the white man's burden, and before long these aborigines will realize how superior to their peaceful tribal ways are the manners of church choirs and other amateur musical organizations."

To the serious-minded observer of tonight's performance the work of the actors was really little short of wonderful. It is not necessary to make allowance for the fact that the work was done entirely by children of the reservations, many of whom came to Carlisle without surnames.

Indeed, in comparison with the average white amateur theatrical production, this was a very superior performance, and if there are any allowances to be made it will have to be for the white competitors. This may be explained by the fact that the white amateur is usually painfully self-conscious from a knowledge of what is required by dramatic and vocal art. These Indians without exception threw themselves into the work with a freedom that made their acting seem real.

This is the first pretentious performance ever attempted at the school, and probably the first opera ever given by an Indian cast and chorus, not forgetting the orchestra of Franklin Field memories, for it was, of course, picked from the famous band that plays when Penn is licked each year.

The cast was composed of the following:

THE OPERA CAST:

Miles Standish, who is wonderfully like Caesar,	Montreville Yuda
John Alden, the diligent scribe.....	Michael Balenti
Elder Brewster, who beleives life is only sorrow	John White
Erasmus, Miles' right bower.....	Louis Runnels
Watawamut, chief of the Piquots.....	Harry Wheeler
Peckscout, an Indian messenger.....	Dewitt Wheeler
Richard, lad of the colony.....	Edward Wolf
Stephen, lad of the colony.....	James Mumblehead
Gilbert, lad of the colony.....	Lewis White
Theodore, a soldier in Miles army.....	Mchael Chahitnoy
Priscilla, the fairest maiden in Plymouth,	Carlylse Greenbrier
Katonka, Indian princess, daughter of	
Wattawamut.....	Emma Esanetuck
Mercy, an early American girl.....	Ernestine Venne
Charity, a Plymouth daisy.....	Texie Tubbs
Patience, a Plymouth daisy.....	Dolly Stone
May, a Plymouth daisy.....	Laura Tubbs
Martha, a Plymouth daisy.....	Fleeta Renville
Hester, a Plymouth daisy.....	Daphne Waggoner
Ruth, a Plymouth daisy.....	Minnie White
Choruses, composed of twelve soldiers, ten sailors, twelve Indian men, twelve squaws, ten Puritan men, sixteen maidens.	

The Miles Standish tonight was Montreville Yuda. Mr. Yuda, it must be remembered, is not a man. He is a schoolboy. This is not offered in way of mitigation for his work. It needs none. But, as the only standard of comparsion, it is well to remember the circumstances. If there is any pampered son of civilization who, in his school days could have shown a more lively Captain Miles, it has not come under the notice of the present critic.

Michael Balenti, the famous goal kicker, was the John Alden. Michael, like all great athletes is modest, and his natural

diffidence made him a perfect Alden. His wooing of the comely Priscilla might have suggested that he felt a real affection for the handsome Indian maiden who so convincingly simulated the Puritan beauty. The Elder Brewster of John White was staid and dignified as the Prior of Dufranne in the "Juggler of Notre Dame," and it is certain that Mr. Lester would say that White sang the part with tonal sonority or some other equally complimentary quality. He really did sing it with a force, volume and precision that was a joy to hear.

The Erasmus of Louis Runnels was also cleverly sung, and the comedy parts daintily carried through.

But it is when one comes to a consideration of the work of the Indian girls that it is difficult to add the superlatives. Somehow or other it cannot be forgotten that these were aborigines, and these not only their first steps in an art foreign to their race, but what is virtually the first steps of the race in that direction.

The name of the girl who essayed Priscilla is significant. It is Carlyse Greenbrier. The Carlyse is in honor of the town in which the school is situated, although spelled differently. The significance lies in the fact that when this girl came from the reservation she had only one name, "Greenbriar," which merely refers to the surroundings at her advent into the world.

And was she Priscilla tonight? To the life, and again no allowances are being made for the circumstances of the performance, she was demure, pettish, coquettish and vivacious by turns. And she sang her part in a sweet, clear soprano.

Then there was another Indian maiden. Her name is given on the school rolls as Emma Esanetuck. The Emma is entirely gratuitous. Her name is just Esanetuck, one being sufficient for her, as it is for every real Indian maid and every prima donna. Her part in the play is that of an Indian princess, and she looked it.

The second act is the "Squeeze" which is Indian for piece de resistance. In this act was the Indian ghost dance, and the "Indian Lullaby" by a double sextet. A solo and sextet of Puritan maidens in the third act fairly rivalled the high spots of the second act. The choruses were sung with spirit and melody.

The dressing and lighting effects were excellent. The audience was large and enthusiastic, and will be equally so tomorrow night, for there have been applications for twice as many tickets as can be given out. Last night the performance was given for the pupils of the school, but this was called only a dress rehearsal.

GRADUATION EXERCISES AND PRESENTATION OF DIPLOMAS

ANTICIPATING difficulty in obtaining seats, those who were invited to attend the graduation exercises began coming soon after 12:00 o'clock, although the exercises were not scheduled to begin until 2:00. There was a steady stream of visitors who came in the street cars, motor cars, by carriage, and on foot. By the time the meeting was ready to begin, an immense audience had gathered in the gymnasium which,—it was estimated,—numbered 2,500 persons, not including the students. Every available seat was taken, and many occupied standing room throughout the exercises. The gymnasium was plainly, but neatly, decorated by a very liberal use of the national and school colors; several hundred school banners entwined the large trusses overhead, and hundreds of feet of the national colors formed a border which was draped around the hall. The large platform on which the exercises took place was more or less of a mystery to all, the rear part of it being arranged in the form of a section of a house, with green curtains hung between the columns, concealing the interior. The woodwork was painted a pure white, the shingles being stained green, all of which presented a fine background for the exercises.

In front of the stage, many potted plants, including ferns, daisies, palms, asparagus, hyacinths, begonias, calla lillies, and bougenvillas were placed.

The marching of the students, organized as they are in troops, attracted the attention of the audience, and many remarked on the stalwart appearance of the young men and the young women, and their excellent marching. After the students were seated the Junior and the Senior classes entered, led by the color bearers with

their beautiful class banners. Their presence evoked much applause from the audience and aroused the enthusiasm of the students.

The invocation was pronounced by Reverend H. B. Stock, D.D., pastor of the St. Paul's Lutheran Church of Carlisle. His prayer was inspiring and undoubtedly filled everyone present with deeper consecration.

The band then played an overture—"Schauspiel", which showed excellent training and a fine interpretation.

Patrick Verney, an Alaskan, and a member of the graduating class, next gave a talk on printing. He spoke of the various steps in the printer's art, and showed what could be done by a student who mastered this trade at Carlisle. While he was talking, Stephen Glori, a Filipino, who was admitted to the school six years ago through the efforts of the Hon. Elihu Root, then Secretary of War, demonstrated the various points brought up by the speaker. He showed how the type was set up, put into the form, locked up, put on the press, and run off as a finished product. This talk was thoroughly practical, as it conveyed the real meaning of what was said by means of what was done.

John White then sang "A Toreador's Song." John took a very prominent part in the opera, and his singing on this occasion brought forth much applause.

"The making of wagons and Carriages" was the subject of the next industrial talk by Charles Mitchell, an Assiniboin from Montana. He spoke of his training at the school and showed by exhibiting an unfinished vehicle, the various steps in the manufacture of the body of a carriage. It was an excellent talk, showing careful preparation, and a thorough knowledge of the trade.

The Girl's Mandolin Club, under the leadership of Mr. C. M. Stauffer, who also lead the band, then delight-

ed the audience by rendering the Caprice—"Life's Lighter Hours."

A young woman now appeared on the stage to give a talk on "The benefits of the Outing System." Simultaneously with her appearance, the green curtains between the columns were withdrawn, revealing the interior of a complete little home. On one end was a kitchen and dining room, well furnished with a cooking range, various utensils, etc. Here a girl could be seen actually demonstrating the making of a pie. On the other end was a neatly furnished bedroom, and a young lady, dressed in the garb of a housemaid, immediately began the process of making the bed, and during the discourse dusted the furniture and arranged and put away the week's washing, which she obtained from the kitchen. In the center, between these two rooms, was a sitting room; this was equipped with a lounge, etc., and decorated with Indian rugs. A young lady was sewing at a sewing-machine, and later she proceeded to cut and fit a waist. Josephine Gates, a Sioux from North Dakota, told of her early life at home, her training at the school, and the excellent training of the outing system which fitted her for practical housekeeping. As she proceeded, she pointed out the various steps, and while she was talking, the panorama above described added a realistic touch to the entire number. This was one of the best numbers on the program, and certainly demonstrated that practical commencements, illustrating the actual work of the school, were not only feasible, but were a source of enjoyment and interest as well as real instruction for the general public.

At the end of this number there was again a transformation scene, the curtains were drawn together and quickly the entire front of the stage was arranged with native Indian art decorations. Two looms with rugs in the course of being woven were placed

on either side, and on the railing and on the floor, the crafts of the native Indian were arranged. There was the old weaving of the Navajo and Hopi, and products from our own Indian Art Department, showing the application of Indian design to the Persian weave; pottery and baskets were also tastefully arranged on the stage. Elmira Jerome, a Chippewa from North Dakota, then gave a talk on "Indian Art." She spoke of the various native Indian arts, describing their origin, present processes and expressed a feeling that the art of the primitive Americans would be retained and developed. While Miss Jerome was speaking, a Hopi boy was demonstrating the present method of weaving in vogue in Arizona, and at the same time, a young lady was demonstrating the weaving according to the Persian method applied with Indian design, and a Normal pupil was weaving a Hopi basket. This demonstration ended the students' part on the program, and it was very interesting, indeed.

The speakers then took seats on the platform, and were introduced by Superintendent Friedman.

Commissioner Leupp again honored the school with his presence and delivered a very stirring address, which was brimful of sound advice for the Indian students and showed a most intimate knowledge of the life and needs of the Indian people. He also delivered to each member of the graduating class their diploma. This address, together with others, is published in the body of the magazine.

Carlisle was fortunate in having present at the Commencement Exercises, Hon. Moses E. Clapp, of Minnesota, Chairman of the Senate Committee on Indian Affairs, and the Hon. Carroll E. Page, Senator from Vermont, who is also a member of the Indian Committee. Representative Charles D. Carter, of Oklahoma, him-

self an Indian, and Dr. George E. Reed, President of Dickinson College, were the other speakers. Mr. Leupp, the Senators, and Mr. Carter, came the day before and made a thorough examination of the work of the school, going into all of the various departments.

The address by Senator Clapp was considered a masterpiece by the audience, and it brought forth tremendous applause, not only because of the excellent advice given to the students, but because of the statement that, from what he had heard and seen here at the school, he was firmly convinced that the abolishment of nonreservation schools should begin somewhere else, and that this school should stand and be the last to go.

The addresses all contained sound admonition to the students and information for the public, and presented an array of eloquence and national authority that had a deep and lasting effect on every one present.

At the close the audience joined in singing "America", after which the benediction was pronounced by Reverend Alexander McMillan, pastor of the Episcopal church of Carlisle. Thus ended one of the most eventful commencements in the history of the Carlisle School.

INSPECTION OF THE SCHOOL BY VISITORS

THE time set apart for the inspection of the industrial and academic departments by the general public was from 8:30 to 11:00 A. M., on Wednesday, March 31st, and from 8:00 to 10:30 A. M. on Thursday, April 1st. Large numbers of people from Carlisle and other towns availed themselves of this excellent opportunity of visiting the school and getting into thorough touch with its work.

Added interest was given to this public exhibition because of the crusade

which is now going on for the establishment of industrial schools and for the introduction of hand-training for both boys and girls in the public schools. This movement is national in its scope, and has been accelerated by the campaign now carried on by several societies especially formed for the promotion of industrial education. The borough of Carlisle is now very much interested in this subject because of a fund of \$139,000.00 which has been made available through the death of a former citizen.

Important changes and improvements were found by those who had visited the school before. The work in the academic department has been developed and improved by the addition of a common-sense course in agriculture in especially provided rooms, a thorough course in business practice (not stenography) established for all of the students in the school, a special course in stenography, typewriting, and bookkeeping for a very limited number of especially fitted students, and a well developed course in native Indian art.

The new printing office was a surprise to all who saw its excellent equipment and the work which is there being done.

The work in the large shop building, which is now one of the very best equipped and arranged of its kind in the United States, illustrated to the public the practical side of education for the Indian and gave an insight into the character of the work which the Indian apprentices are capable of doing. There was not only an exhibition of the finished product, but the visitors were given a chance of seeing the pupils actually at work.

This feature of the general commencement exercises was undoubtedly the source of much instruction for the general public. The Carlisle School is now in a position to offer to Indian young men and young women who have profited by the education which

can be obtained in reservation day and boarding schools, a finishing course in both academic and industrial branches, such as is offered in very few schools in the United States, either public or private.

The various departments have been placed upon a basis whereby real instruction is given and the courses which have been outlined are thorough and comprehensive. Those who came were convinced that the problem of adapting education to the needs of the common people has been solved, and that such an education is valuable to those also, who eventually take up university training and enter one of the learned professions.

HANDICAP TRACK MEET

ALTHOUGH this meet was scheduled to take place on the afternoon of Tuesday, March 30th, it was delayed until next day on account of the weather conditions; there was no rain, but a very cold wind was blowing which it was thought would not be conducive to the best results. This handicap meet was the first of its kind held in the history of the school, but on account of the great success attending it, it has been decided to make of it an annual event.

A large number of outside visitors enjoyed the meet, as did Mr. Leupp, Commissioner of Indian Affairs, who was present for the exercises.

The students had been earnestly training for several weeks previously, and much enthusiasm had been aroused. Very fine gold watches were given as first prizes, and the other prizes consisted of gold fobs, links and scarf pins.

The events resulted as follows:

Broad jump—Won by Little Wolf, handicap 15 inches; second, Hinman. Distance, 21 feet, 7 inches.

High jump—Won by Thomas, scratch; second, Lone Elk and S. Pring. Height, 5 feet, 7 in.

100-yard dash—Won by Dupuis, handi-

cap 1 yard; second, Thomas. Time 10 4-5 seconds.

220-yard dash—Won by Hinman, handicap 5 yards; second, Dupuis. Time 25 seconds.

$\frac{1}{4}$ -mile run—Won by Friday, scratch; second, Cornelius. Time, 54 1-5 seconds.

$\frac{1}{2}$ -mile run—Won by Moore, scratch; second, Blackstar. Time, 2 minutes, 5 1-5 seconds.

1-mile run—Won by Tewanima, handicap 10 yards; second, Corn. Time 4 minutes, 44 3-5 seconds.

Two mile run—Won by Tewanima, scratch; second, Corn. Time, 9 minutes 55 4-5 seconds.

120-yard hurdle—Won by Skenandore, scratch; second, Goes Back. Time, 16 2-5 seconds.

220-yard hurdle—Won by Wheelock, handicap 12 yards; second, Skenandore. Time, 29 2-5 seconds.

Shot put—Won by Hauser, handicap 4 feet; second, Powell. Distance, 38 feet, 5 inches.

Hammer throw—Won by Thomas, handicap 8 feet, second, Gardner, distance, 126 feet, 11 inches.

Pole vault—Won by Charles, scratch; Williams and Thomas, tie. Height, 10 ft. 3 inches.

Immediately after the track meet a baseball game took place between the Indian First Team and Albright College. Although it was rather chilly, the players soon warmed up to the game and made it quite interesting for the students and visitors. The final result was 11 to 2 in favor of the Indians.

RECEPTION TO GRADUATES AND RETURNED STUDENTS

ON Thursday evening, April 1st, a reception was given to the graduates and returned students by Superintendent and Mrs. Friedman. A large number of young people gathered together and throughout the evening were in high spirits.

Interesting games were played in the green room which was beautifully decorated with ferns, potted plants and cut flowers. The reception was given added interest because of the presence of Senator Clapp and Representative

Carter, who had decided to remain over another day.

The young people present, as well as the other older folks who graduated from the school years ago, had the pleasure of listening to the interesting and varied experiences and sound advice of these two distinguished men.

Refreshments were served later in the evening and close onto the midnight hour, after an evening of thorough enjoyment, the happy party said "Adieu."

ALUMNI BANQUET

THE Annual Alumni Reception was held in the gymnasium on the evening of April 2nd. The room was tastefully decorated with the school colors—red and gold—and potted plants and cut flowers. The music was furnished by the Germania Orchestra of Carlisle. About one hundred and fifty guests enjoyed the hospitality of the Alumni Association. Dancing was a feature of the evening's entertainment. The Y. M. C. A. Hall, where a delicious and bountiful supper was served later in the evening, was beautifully decorated with the colors of the Class of 1909—orange and white.

After supper, Mr. S. J. Nori, the chairman, in well chosen words, welcomed the 1909 Class into the Association. Michael Balenti, president of the incoming class, responded.

Other members of the Association, i. e., Wallace Denny, '06, Spencer Williams, '05, Frank Mt. Pleasant, '04, and Joseph Libby, '07, were called upon to speak, and responded heartily with greetings and kindly words of advice to those who will soon leave their alma mater to enter the rank and file of the world's workers. Guy Cooley, a member of the 1909 Class who is now holding a position in the Office of Indian Affairs, also spoke to his fellow students concerning the benefits which he has received from

Carlisle. The program closed with an address by Superintendent Friedman to the Alumni Association in general and the Class of 1909 in particular.

GUESTS

ASIDE from the hundreds who flocked to the school to witness the various exercises during commencement, a large company were guests of the school and members of the faculty. Among those who remained at the school during the week were Mr. and Mrs. E. M. Wistar, Miss Elizabeth Wistar, Mr. M. K. Sniffen, Mrs. George Mander, Mrs. H. A. McComas, Miss Lucy Mayo, Miss Nancy Krebs, all of Philadelphia, Pa.; Mrs. Emil Laurent and daughter, Mrs. L. P. Backey and daughter, of Glenolden, Pa.; Mr. and Mrs. J. J. Bossard, Martins Creek, Pa.; Mrs. S. D. Walton, Berwyn, Pa.; Mrs. J. S. Gillingham and daughter, Lincoln University, Pa.; Mrs. George Coon, Harrisburg, Pa.; Mrs. Walter Scott, and daughter, Miss Beatrice Scott, Richboro, Pa.; Mr. and Mrs. W. H. Bower, Hope, N. J.; Mrs. Fred Watson, West Chester, Pa.; Miss Mary Reynolds, West Chester, Pa.; Mrs. George S. Fox, Rising Sun, Md.; Mrs. Beans, Warminster, Pa.; Mr. and Mrs. W. F. Shulte, Louisville, Ky.; Miss Charlotte Robinson, Altoona, Pa.; Mrs. Heaton, Hatboro, Pa.; Dr. Harlen Updegraff, Chief of Alaskan Division, Bureau of Education, Washington, D. C.; Hon. Merrill E. Gates, Secretary Board of Indian Commissioners, Washington, D. C., also tarried a few days at the school. The guests of Superintendent and Mrs. Friedman were Hon. Francis E. Leupp, Commissioner of Indian Affairs, Hon. Moses E. Clapp, Senator from Minnesota, Hon. Carroll S. Page, Senator from Vermont, and Hon. Charles D. Carter, Representa-

tive from Oklahoma, all of Washington, D. C.

The graduates and returned students who visited the school during the commencement were: Mrs. Dock Yukatanache, Wyandot, Class 1906, Jenkintown, Pa.; Mr. Clarence Faulkner, Shoshone, Class 1906, New York City; Miss Rose Nelson, Mission, Class 1904, Branford, Conn.; Miss Elizabeth Wolfe, Cherokee, Class '08, Hershey, Pa.; Mr. Levi St. Cyr, Winnebago, Class 1891, Winnebago, Neb.; Mr. John Baptiste, Winnebago, Class 1893, Winnebago, Neb.; Mr. Albert Hensley, Winnebago, ex-pupil, Winnebago, Neb.; Mr. Samuel Saunooke, Cherokee, ex-pupil, Altoona, Pa.; Mr. Loyd Nephew, ex-pupil, York, Pa.; Miss Melissa Cornelius, Oneida, ex-pupil, Germantown, Pa.; Mr. Guy Cooly, Arapahoe, ex-pupil, Washington, D. C.; Mrs. Nettie Lavatta, Shoshone, New York City; Mr. John Harrison, Winnebago, Winnebago, Neb.; Mr. James Bird, Winnebago, Winnebago, Neb.; Mr. Hugh Hunter, Winnebago, Winnebago, Neb.

GRADUATES

THERE were twenty-six members in the graduating class, thirteen boys and thirteen girls. Their names and tribes are as follows:—

Michael Balenti, baker, Cheyenne; Alonzo Brown, wagonmaker, Mashpee; Thomas Saul, printer, Sioux; George Gardner, blacksmith, Chippewa; Charles Hill, farmer, mason and bricklayer, Oneida; Orlando Johnson, tailor, Sac and Fox; Samuel McLean, blacksmith, Sioux; Charles Mitchell, wagonmaker, Assinaboine; Alonzo Patton, electrical wirer, Alaskan; Patrick Verney, printer, Alaskan; John White, print-

er, Mohawk; William Weeks, office work, Gros Ventre; Robert Davenport, printer, Chippewa.

Cecelia Baronovitch, Normal and housekeeping, Alaskan; Savannah Beck, trained nurse, Cherokee; Georgia Bennett, sewing and housekeeping, Seneca; Irene Brown, normal and housekeeping, Sioux; Martha Day normal and housekeeping, Pueblo; Margaret Delorimiere, sewing and housekeeping, Mohawk; Josephine Gates, sewing and housekeeping, Sioux; Elmira Jerome, office-work and housekeeping, Chippewa; Helen Lane, office-work, Nooksack; Marie Lewis, housekeeping, Shawnee; Myrtle Peters, sewing and housekeeping, Stockbridge; Olga Reinken, normal and housekeeping, Alaskan; Elizabeth Webster, sewing and housekeeping, Oneida.

These young people have a definite purpose in view. A number have already accepted positions in private fields, and several have entered the Government Service as teachers. One of the Alaskans expects to teach in Alaska. One will probably enter the Service as nurse. Others will continue their education with the idea of obtaining special training in advanced institutions of learning.

Aside from the graduates, 72 students received industrial certificates for proficiency in their trades.

INSPECTION BY OFFICIALS

ACAREFUL inspection of the entire school was made by Commissioner Leupp, Senators Clapp and Page, and Representative Carter, in company with Superintendent Friedman. These gentlemen examined the work very closely and expressed themselves as well pleased with the progress that has been made and the efforts which are going on in behalf of the Indian.

HANDICRAFT OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way



INDIAN CRAFTS DEPT

of the CARLISLE INDIAN SCHOOL, PA

The NEW CARLISLE RUGS



CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them for sale any other place. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they somewhat resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversable Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

The NATIVE INDIAN ART
DEPT., *Carlisle Indian School*

THE INDIAN CRAFTSMAN

JUNE, 1909



THE CARLISLE INDIAN PRESS
U.S. INDIAN SCHOOL, CARLISLE, PA

Native Navaho Blankets



NOT the kind you will see at most of the so-called "Indian" stores, but the best thing there is in the way of this inimitable production of the Navaho squaw; the finest weaves, the cleanest wool, the most artistic color combinations, the most symbolic patterns, and never a blanket made up with Cotton Warp. ¶ It takes much special attention and careful inspection to assemble a line of these goods like ours, but we do not care to encourage these Indians to make anything but the best handicraft. ¶ We have these goods in a large variety of patterns and combinations—the grey and black, the white, grey and black and the more conspicuous colors, bright red and Indian red. ¶ We will be glad to quote prices or to give any other information. Write

Indian Crafts Dept.

Carlisle Indian School



A magazine not only *about*
Indians, but mainly
by Indians

The Indian Craftsman

A Magazine by Indians

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT - - - EDGAR K. MILLER, SUPT. OF PRINTING

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COVER DESIGN *by William Deitz, "Lone Star," Sioux*

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This publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government; consequently, the institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE INDIAN CRAFTSMAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



THE INDIAN CRAFTSMAN



Extracts From Personal Letters By The Commissioner: 1. *Indian Dances*

THE CRAFTSMAN has obtained permission to publish, from time to time, extracts from letters written by Commissioner Leupp to various persons who have addressed him personally on matters of interest to workers in the Indian Field. Though not originally prepared with any view to publication, and some of them being two, three or four years old, they may be of use in bringing the Field Service into a little closer touch with the policies of the Office at Washington.—The Editor.



MY DEAR MR. D—: I never knew until your letter came what Mr. J—'s position was on the subject of Indian dances. In some respects I go a little further than he does and in some less far. I believe that the dance, like the blanket, and the bead toggery, and a number of other external features of Indian life, will drop off the race as time goes on and these things are found to be handicaps to a progress which the Indian feels incited to from *within*. I do not worry my brain in the least about such matters except as they affect something that is important from other than a conventional or artificial point of view. When I have been called upon for my opinion or for a statement of policy, I have laid down these rules with regard to the sun dance and every other dance in which the Indians indulge.

They must be purged of such barbarities as physical torture; also of patent indecencies; in both these respects I apply simply the same rule that every civilized Caucasian government applies to its own people. I also make a point, where the Indians are under an agent's supervision and still wards of the government, of having them confine their dancing to those periods in the year when the dances will not conflict with the work they are doing for self-support. But in this particular I proceed by making an appeal to their reason and

common sense, in the first place urging upon them that the Great Spirit whom they worship will be better pleased with their taking care of their crops and having their dance at some time which will not interfere with that, than by having their crops spoiled and the people going hungry because of their insistence upon a certain arbitrary date. In laying this matter before them, also, I point out the fact that the white man does just the same thing, and holds his religious festivals at times when they will not interfere with the business of supporting himself and his family. Tactful agents, as a rule, have been able to accomplish a great deal by these means without arousing antagonism except on the part of a few scattered agitators.

While I do not go so far as you quote Mr. J— as going in his statement to you, and certainly do believe that the Indian is not exempt from the general governmental supervision to which white men have learned for their own good to submit, I put whatever authority I may exercise upon precisely the same basis that the non-Indian community now puts its authority upon in the social system to which the Indians are gradually being accustomed and into which they are presently all to be inducted. I have been under constant siege ever since I took office to break up dancing, the most persistent advocates of this policy being Indians themselves who have joined the progressive element. But with all I have taken just one position—the one I have indicated to you.

So far as the dances are an exponent of a religious idea it would be the last purpose of mine to interfere with them. It is only when religion of any sort exceeds the limits of good citizenship that it seems to me that the law has any right to interfere. For the good of the general social system, for example, we whites prohibit the practice of polygamy under the guise of a religious institution. A sect some time ago which persisted in holding dances in which both sexes appeared naked, was suppressed in one of our northern states—at least the *performance* was suppressed, although the authorities made no attempt, very properly, to interfere with the *belief*, however peculiar, of the members of the sect. I have stretched the point with regards to cruelties even as far as this—that, if there were a religious significance attached to some of the acts of self-torture, I have no objection to a *symbolic* action conveying the idea without actual gashings of the body, or whatever form the torture might take.

To bring the argument home. The religious body known as Christians insist that their members shall follow as far as possible the example of Jesus Christ; and yet, if that extended to the point of offering themselves for crucifixion in the actual physical sense, of course the law would step in and prohibit it very promptly. We prevent persons from committing suicide, or at least we have laws which are supposed to be deterrents. I dare say there are extremists who would urge that a man's life belongs to himself rather than to any one else, and that society has no business to interfere with him if he wishes to sacrifice that life; but we cannot halt on their account.

I hope I have made the philosophy of my course clear, and I am much obliged to you for calling my attention to this case. I shall take it up in correspondence with the agent to whom you refer, and get his side of the story before acting. Sometimes, as you are doubtless aware, we have to take the first version of a matter which comes to us with some grains of salt. I think this particular agent knows what my policy is, and I shall be surprised if he proves to have taken any such radical steps as indicated in the complaint.

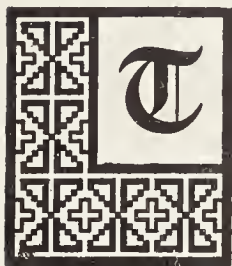


A Chickasaw Tradition.

A. PATTON, *Alaskan*.

THE Chickasaws by their tradition came from the West. When they were about to start on their journey they were provided with a dog and a pole. The dog served as a guard and the pole as a guide. The dog gave alarm if an enemy was near at hand. This gave them a chance to prepare to meet the enemy. The pole was planted in the ground every night. The next morning they would start on their journey in which ever direction the pole leaned. They continued to travel in this manner until they crossed the Mississippi River. Then they moved to the Alabama River. Here the pole was unsettled for several days. It finally stopped and pointed toward the South-west. In this direction they traveled until they reached Chickasaw Old Fields where the pole stood erect. All came to the conclusion that this was the promised land. Here the main body of them remained until in the year 1837-38, when they migrated to the west of Arkansas.

The Improvement of Non-Reservation Schools: *By Wm. B. Freer*



○ EVERY thoughtful person familiar with the work done in the non-reservation schools some queries must arise. Are our schools doing as useful a work, measuring by actual results, as is done by other similar institutions; or as circumstances have a right to demand? Are not many of us too willing to travel comfortably in the ruts worn by others before us rather than strike out in new directions which would bring us sooner to our destination? May our present system not be improved? Let us reflect. The Indian was led to a stream of knowledge for the waters of which he had no liking; an attempt was made to thrust upon him an education that he did not want and for which he was not ready. Schools engaged in an unseemly competition to secure pupils, thus cheapening still more, in the estimation of the Indian, that which he did not understand or appreciate. Too great stress was placed upon book study, the industrial teaching was not systematized and emphasized as it should have been, and perhaps, too much attention was paid to a demand on the part of the public for display. Now, these and other mistakes are being discerned.

Our schools are passing. Some will continue for shorter or longer periods and a few of the best, perhaps, indefinitely. It remains to make those which are to continue as useful as possible to the Indian youth. To this end let us put a premium upon the education we have to offer by receiving into our non-reservation schools such pupils only as earnestly want education and are willing to work for it. Then let us give them what they most need, which, usually, in this day, is identical with what they most want—a knowledge of practical farming, or of some trade from which they can earn a livelihood in their own communities. Let the efficiency of our schools be increased by making them more truly agricultural and industrial; by having more hours for work and fewer for book lessons; by putting the farm work and that of a few productive industries on a business basis, permitting the older pupils to share in the profits and to partially support themselves; and by introducing among the pupils a degree of self-government.

With these ends in view the scheme which is here outlined is presented for the consideration of the friends of the Indian schools.

For the purpose of carrying out this plan, the pupils should be divided into three classes, viz:—

Class A, the older pupils who receive training in farming and some of the trades.

Class B, the children between the ages, approximately, of ten and fourteen years, who are too immature for the training given to the pupils of class A.

Class C, the children under ten years of age.

This classification of pupils by ages should not be altogether arbitrary, but should depend on the degree of maturity of the pupils, of which the ages named are a general indication.

Farming. Most of the non-reservation schools should be first and foremost schools of farming. Other useful industries may be taught to pupils who show special aptitude for them, but the emphasis should be placed on farming and the related industries, such as stock-raising, gardening, dairying, bee-culture, etc. These industries should be managed in a business-like way, with the purpose, first, of making each farm a practical object lesson for the pupils, and second, of making it pay an actual profit in produce to be consumed at the school, and in cash. The cash profits should be used in part toward the improvement of the farm and stock and when sufficient, in part toward the support of the pupils who do the work.

Detail. The receipts from sales should be converted into a special fund, to be drawn upon at the discretion of the superintendent for the purchase of seed, implements, live-stock, etc., the remainder being credited at stated intervals to the respective accounts of the individual pupils who did the work according to the number of days' labor done by each and at a rate proportioned to the value of the labor of each. The pupils should use the bulk of their earnings for the purchase, from the school commissary or ware-house, or, under the supervision of an employee of the school from tradesmen, of clothing, shoes, etc., for themselves, and the remainder for incidental personal needs and pleasures. They would thus directly enjoy the benefits of their labor and would learn by experience the value of money. Moreover, with well-managed farms, the expense of maintenance to the Government would incidentally be reduced. Though the reduction would probably be little at first, the procedure would be a step in the right direction and the total saving would in time be considerable.

Wagon-making, etc. Other productive industries suited to the different localities, such as wagon-making and brick-making, might also be carried on upon a business basis for profit and the earnings should be employed in the same way as those arising from the farm—first for the purchase of material and for the improvement of the equipment of the particular industry, and second, for the partial support and enjoyment of the individual pupils engaged.

The measure of the success of the farm and of the other productive industries should be the amount of the annual profits, for if these businesses are managed so as to be financially profitable, then their practical educational value, as well, is assured.

Objection. It may be objected that the purpose of the schools is not to raise produce or to manufacture articles for profit, but to educate and train the pupils. This is true, and on the farm and in the shops this primary purpose of the schools must be kept in view; but this object is not incompatible with profitable production.

Other Industries. In addition to the industries already named carpentry, blacksmithing, tin-smithing, harness-making, shoe repairing, house painting and printing may be taught to the boys, as is done at present, remembering that these are subordinate to farming and other productive work. If any of the last named industries can be made financially profitable they should be placed on the same profit-sharing basis as farming. For the girls, instruction should be given in gardening, dairying and bee-culture, as well as in sewing, dress-making, nursing, house-keeping, laundering and cooking.

Notice. The pupils taking trades Class A should be divided two sections, designated beginning trade students and regular trade students. The beginning trade students should spend but one-half of their time at the trade which has been chosen by or for them, and the other half at some kind of work on the farm. This division of work should continue for a year or more and until each pupil has demonstrated to his own satisfaction and that of his trade teacher his liking and fitness for the trade in question, upon which he should be admitted as a regular trade student and devote all of his work hours to the mastery of the trade. The purpose of this provision is first, to ground *all* of the boys in and familiarize them with farm work, and second, to make sure that no mistake has been made in the selection of a trade for them.

Hours for Work and Study. All pupils of Class A—those above the approximate age of fourteen years, including those who have advanced beyond a certain grade in the class-room, say, the fourth grade—should work *all* day instead of half of each day, as at present, care being taken that no pupil be allowed to labor beyond his strength. For those who work all day, evening classes should be organized for teaching English, including reading and writing and common business arithmetic. Advanced pupils should receive instruction also in other branches—geography, physiology, U. S. history and government. These classes should meet for a couple of hours each evening, care being taken not to overtax the strength or vitality of the pupils, nearly all of whom, in this class, would be large boys and girls. Time for the necessary class-room instruction in agriculture, for the more advanced pupils, should be taken from the regular work hours—perhaps one hour twice a week.

Pupils of Class B that is those between ten and fourteen years of age, except those who have advanced beyond the fourth grade, should attend school half of each day, as at present, devoting the other half-day to work suited to their strength and dexterity. Weeding the gardens, doing the lighter janitor work and other “chores” for the stronger ones, and cleaning the grounds, washing the dishes, setting and clearing the tables and other similar easy tasks for the smaller ones, can be done by these middle-sized pupils. To this work should be added systematic manual training by trained teachers, the time to be taken from work hours. The hands of these Class B pupils may not be sufficient to perform all the routine domestic and police work of the school. If so, the rest should be done by Class A pupils, detailed for the purpose in fair rotation, as at present.

The children of Class C, those under ten years of age, should attend school two sessions of about two hours each, daily. The benefits that children of this age now receive from the half-day spent out of the class-rooms are not usually sufficient for the time taken, hence this proposal to place them under the care of the class-room teachers for a longer time. But the teaching must be varied so as to include suitable calisthenics and easy manual work like whittling and Sloyd work in paper and cardboard. If fine weather the teaching of those little people should be done out of doors, or as nearly under out of door conditions as it is possible to arrange. When

not under the care of the teachers they should do their little part towards keeping the buildings and the grounds in order or play out of doors.

Attendance. Let the attendance at school of all regular trade students be voluntary, with some restrictions to prevent vacillation of purpose, as for example, the following:

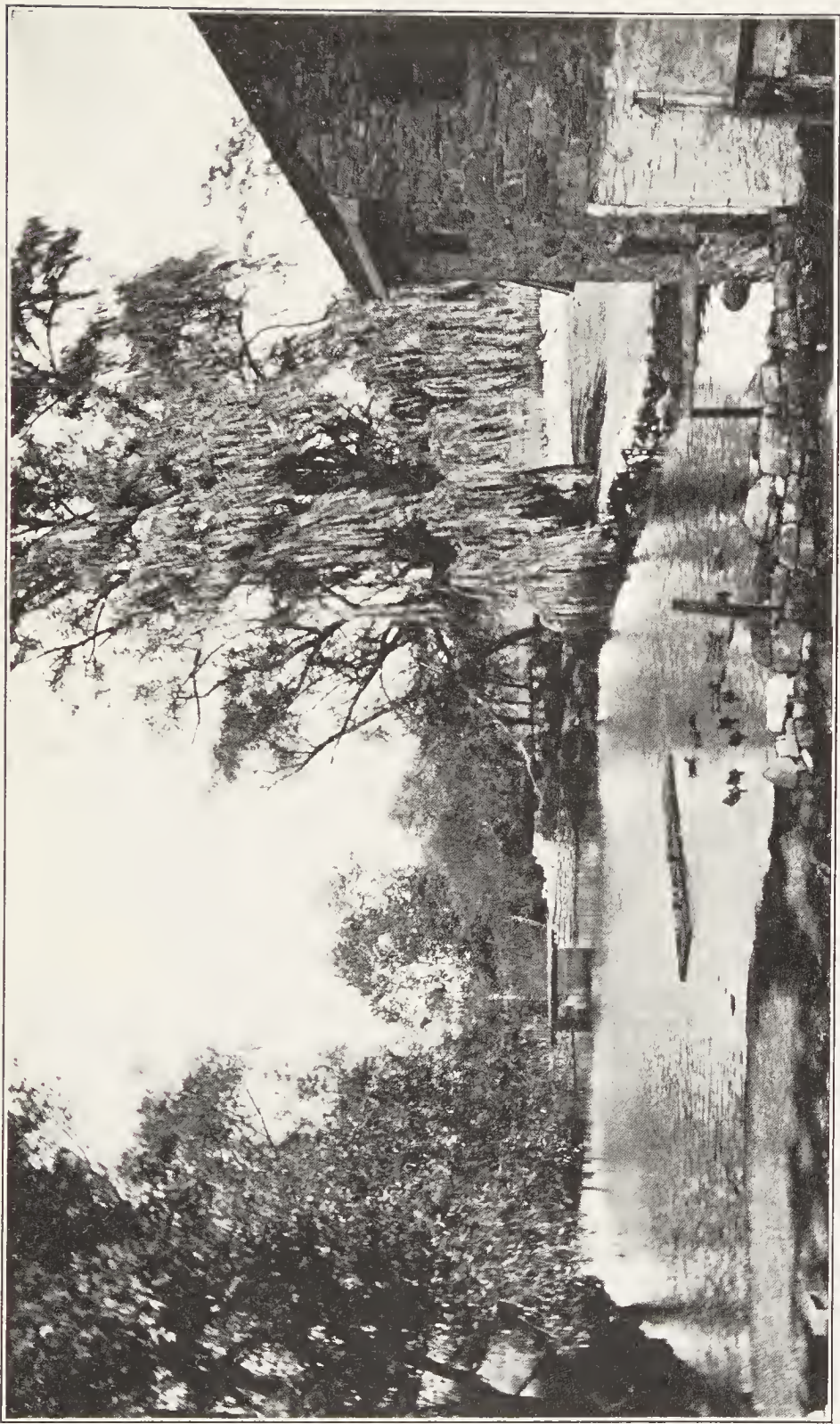
“Any regular trade student may withdraw from the school at pleasure by giving one month’s notice of his intention so to do, supported by a written approval of his parent or guardian, provided that his traveling expenses to his home shall be paid by himself.”

Since the present plan contemplates the changing of the character of the non-reservation schools so that they shall be actual agricultural and trade schools, the attendance of small children should be gradually discontinued. Thus, for the school year 1909-10, the kindergardens should be discontinued; the following year, the first grades should be dropped; the next, the second grades; and so on, until the lowest grade in the schools is the fifth grade. Thereafter, the requirement for entrance would be graduation from the fourth grade in some reservation school. It might prove expedient, however, to allow boys of say fifteen years or over who have been deprived of necessary elementary schooling to enter preparatory classes under the fifth grade in the non-reservation schools in order to enable them to learn farming.

Vacations and Furloughs. The agricultural and trade teaching should be continued during the vacation, with hours somewhat shortened in very hot weather, omitting the class-room work. The pupils of Class A who desire it should be allowed an annual furlough of from two to four weeks to visit their homes—at their own expense—when the work is least pressing and they can be spared. Children of Classes B and C should be allowed to go home for the entire long vacation, when they and their parents wish it, at the expense of the parents. The pupils of these two classes who remain at the school should be given suitable work in the mornings and allowed as great freedom as may be the rest of the time.

Outing. The present outing system should be continued and as many large pupils as possible advantageously placed out at the kind of work they are trying to learn. Country rather than town employment should be sought for the great majority of pupils.

Government. The pupils of Classes A and B should have as large a part in their own government as is practicable. There does



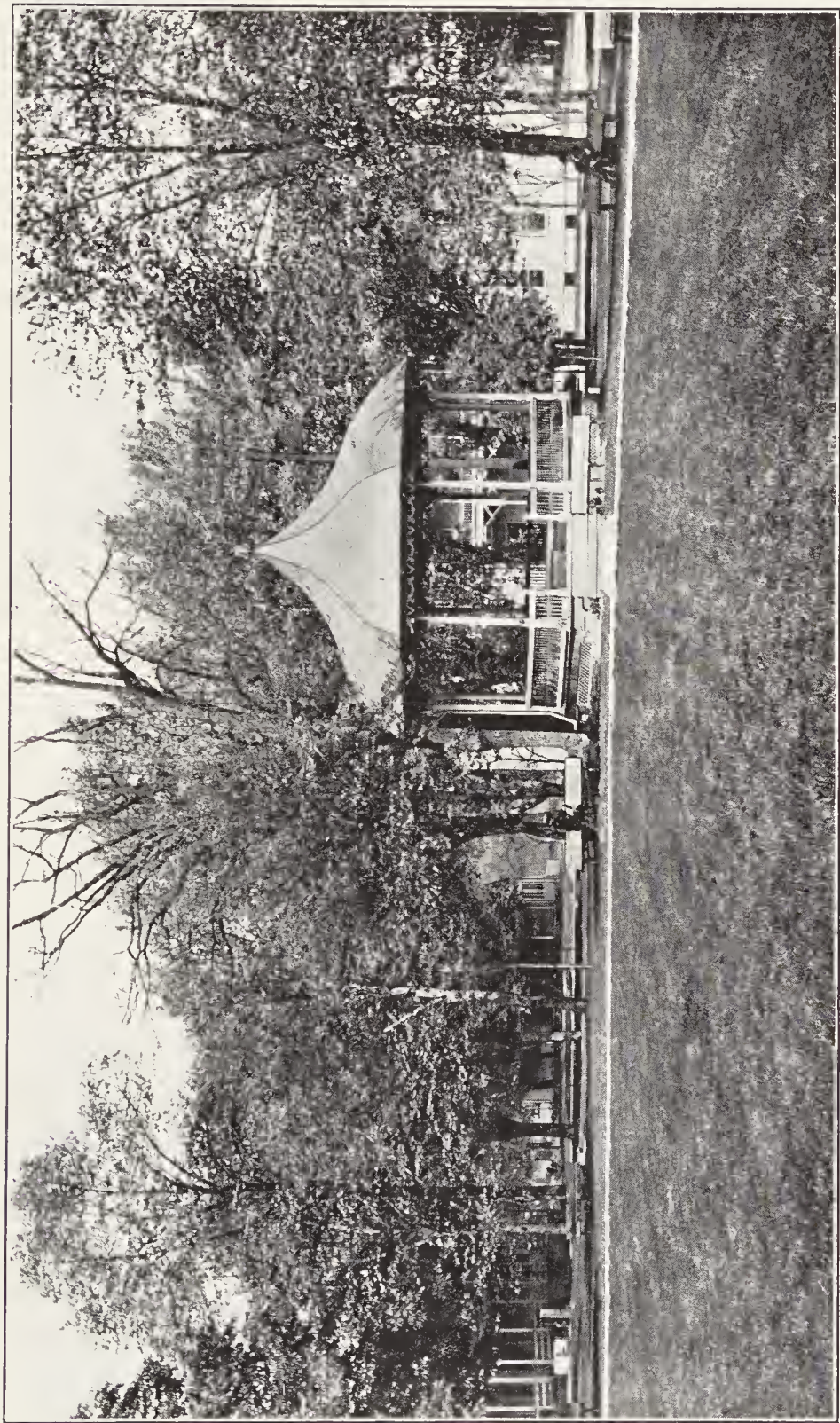
THE FINE OLD SPRING ON THE SCHOOL FARM



BARN AND SILO AT THE FIRST FARM, CARLISLE SCHOOL



SOME OF THE DAIRY HERD OF THE SCHOOL



LOOKING WEST FROM SUPERINTENDENT'S RESIDENCE, CARLISLE INDIAN SCHOOL



THE HISTORIC OLD GUARDHOUSE AT CARLISLE SCHOOL



STUDENT FIRE DEPARTMENT CARLISLE INDIAN SCHOOL

not appear to be any reason why the Gill "school republic" plan now used successfully in large public schools in New York City and elsewhere, and notably in the schools largely attended by immigrant children, should not, with some adaptations, be equally successful in the non-reservation schools. If the plan should be found difficult to put into operation at first, an approach toward it could nevertheless be made.

Housing. For the housing and care of the pupils, the "cottage" or "family" system, for boys and girls separately, might well be adopted. The difficulty in the way lies in the existence of the large institutional buildings at the non-reservation schools which would not readily lend themselves to arrangements for the housing of "families." But here, also, an approach toward the adoption of the plan could be made in most schools.

In general. The individual needs and tastes of the pupils, particularly the larger ones, with respect to work and study, should be carefully studied. Out of door games, excursions, and many kinds of rational amusements should have a large place in the life of the school without losing sight of the main purpose—the making of efficient farmers, stockmen, housekeepers, etc. Pupils should be carefully watched for indications of decline in health and at the first suspicion of this the "ounce of prevention" should be used—in many cases a furlough with change of scene and employment.

Conclusion. Reorganization along these lines would probably result, at first, in a decrease of attendance at most non-reservation schools. This decrease might be permanent and it might be but temporary. In any event the efficiency of the schools would be improved. With the large boys and girls taking part in their own government, sharing in the profits of their labor and attending school because they earnestly wish to learn, many of the restrictive and disciplinary measures now used could be dispensed with. The number of runaways could be materially reduced, and the necessity for jails would cease to exist. Time, labor, energy and money would be saved. The present system of education for Indian children would be less liable to criticism and the non-reservation schools would take on new life.

The Teacher Taught: An Indian Story

With A Moral: *By Waldo Adler*



THE blessings of a paternal government are supposed to be more substantially evident to the farmer than to any other class of citizens, and, with laudable and space-filling patriotism, the magazines never weary of telling how science liberates the man with the Hoe. It is not always unpleasant to the average mortal, however, to see a boomerang land at the feet of an astonished reformer—and this is the story of such an occurrence in Indian land, in the far Southwest.

In the planting time one day in late winter a paleface sat before the assembled chiefs of one of those old old tribes whose lodges are backed up against the mesa, looking out over the little fields which give them their corn. The old men listened with the silent attention which is a part of the Indian's natural courtesy, and heard (in shockingly ungrammatical Indian) of the message which the sages from Washington sent to them, of how necessary it was for them to plough deeper, and of how their crops would be increased many and many fold if they would follow the teachings of the agent of the Great Father.

The old men grunted in answer, and the man was a guest in the lodge of the oldest chief, while for many days the squaws toiled with unaccustomed ploughs and the furrow went two feet into the parched ground. At last the fields were declared ready and, headed by the paleface, in his "store clothes," a long procession went in single file to the fields. In the deep furrows the paleface showed the attentive old chiefs how the seed should be planted, and, depositing the yellow kernels about a foot and a half in the ground, he covered the sown ground with the dry clods and bade the "savages" await such great crops as neither they nor their ancestors had ever beheld. Thereupon the long solemn procession of white man, chiefs, and the men and boys and women of the nation returned to the lodges. And the reformer was about to depart, but the chiefs bade him tarry a while, asking him to accept their hospitality in return for the great blessings which he had conferred upon them. Although his duties did not permit the delay, it had been many years since such a holiday had been offered him and the agent quickly accepted the offer—it was only a short half-day's ride into the moun-

tains, where they showed him their choicest fishing streams and best preserved hunting grounds. And for three days the Indian chiefs entertained him as their guest, and every day his creels were full, and each night, when camp was made, fresh meat was hung up. The agent's heart was opened and he made a mental note of the fact that there was—even in the unprogressive, despised red race—a great deal more good than he had suspected. As they returned to the lodges on the evening of the fourth day the white man's patronizing air had become positively benevolent, and it was with actual regret that he thought of riding back to the railroad and continuing his work on the next day.

But, as they sat before the fire at dawn next morning, a little cloud was seen on the southern horizon. The agent began to fill his saddlebags with parched corn for the journey, when suddenly it grew dark, and the white man, who was a stranger in the country, saw the men rolling great stones before the doorways of the lodges. Quickly he crept into the chief's lodge. Soon it was quite dark, and the people covered their heads with their blankets and a great sand-storm blew for a long while. The paleface covered his eyes and nose with his pocket handkerchief, but the sand filtered down his neck and through his shoes. Presently the storm ended and the little red babies began to bawl and the women began to clean the stores of dry meat and all that had been exposed, but the old men looked at each other and grunted. The host of the stranger arose and asked the stranger to follow, and again that line of dignitaries proceeded with the scientist to the fields. Whither the work of horse and disking-machine had vanished was not clear, although here and there could be seen a little mound of large clods, discreetly covered with sand. But where there had been a ploughed field was now a wilderness of humps and hummocks. No one spoke and no one looked at the scientist. But the oldest chief, who had been his host, took from his blanket a long thin rod with a spiked end. With great strength and skill he bored into the hard desert ground, and a very short time he had made a hole a foot deep and a couple of inches wide. Into this hole he dropped from his pouch a few grains of corn and then tamped the earth down upon it. After he had planted a row in this way, he grunted and the procession returned to the lodges. It was then time to partake of food, but the white man ate but little. When the dawn broke clear the next

morning, the old chief called to his fellow-rulers of the tribe and, as they came to the doors of their lodges, they saw a pony bearing a rider in the dress of a white man going down the valley to where the railroad lies, and some grunted, but no words were spoken.



Indian Names In Pennsylvania.

MYRTLE PETERS, *Stockbridge.*

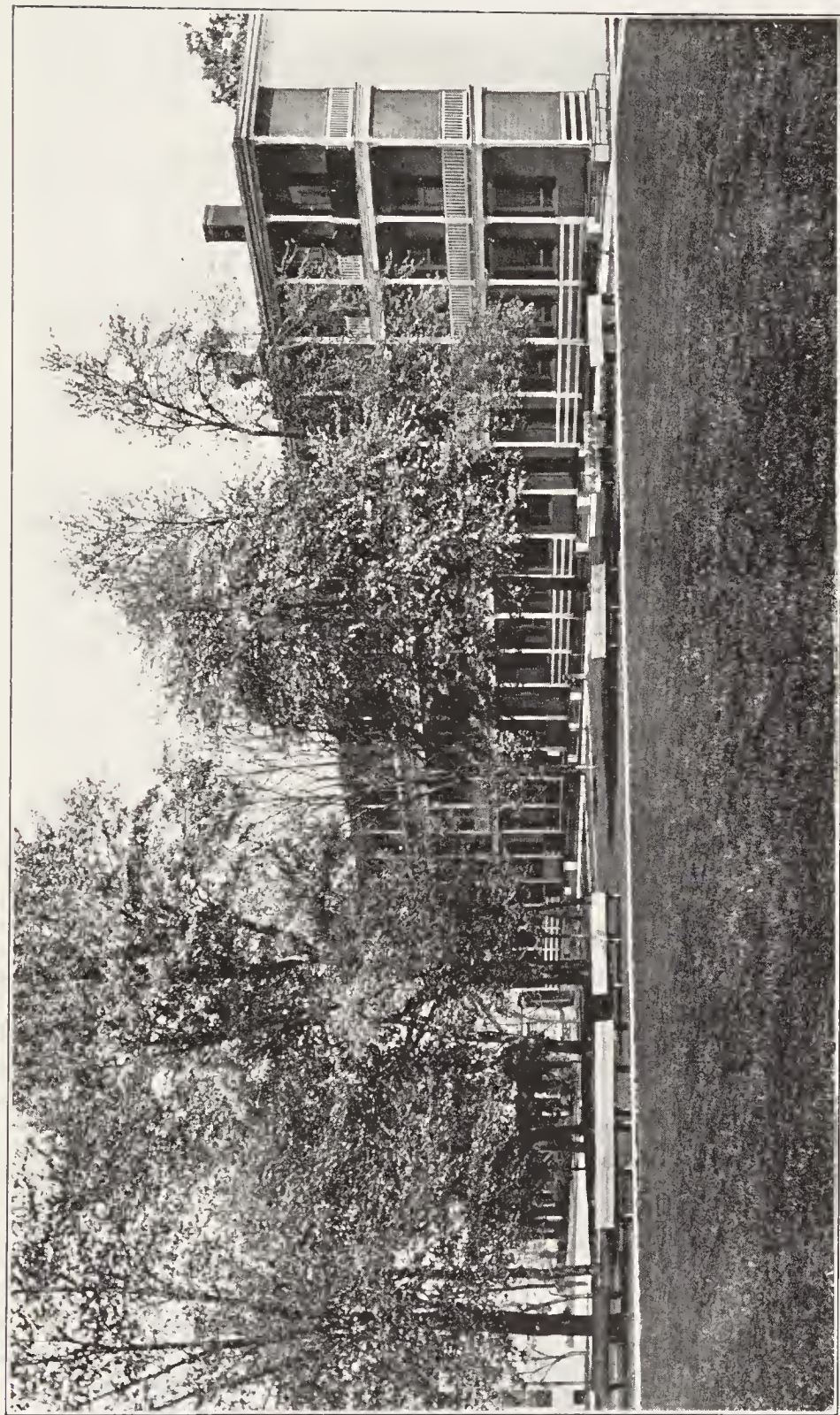
THE Indian has always left traces of his presence wherever he has had a home. Not only in this state but in nearly every state in the Union are found numerous names of Indian origin. Although the race itself may have disappeared from many localities, it is not forgotten, for Indian names have been placed where they can not be effaced.

Geographical names of Indian origin are found in every state of the Union. The following are a few of the many Indian names given to the streams of Pennsylvania: Wissahickon, meaning "cat-fish stream," a creek flowing through Fairmount Park in Philadelphia; Shamokin, or "the place of eels," a creek flowing into the Susquehanna; Pennepack, "a body of water with no current," a creek in Philadelphia; Maxatawny, or "bear's path stream," a stream in Berks county; Tunkhanne, meaning "the smaller stream," in Wyoming county; Tohickson, or "the stream o'er which we pass by means of drift wood," in Bucks county; Tobyhanne, or "the alder stream", in Lehigh county; and Tamaqua, or "beaver stream," in Schuylkill county.

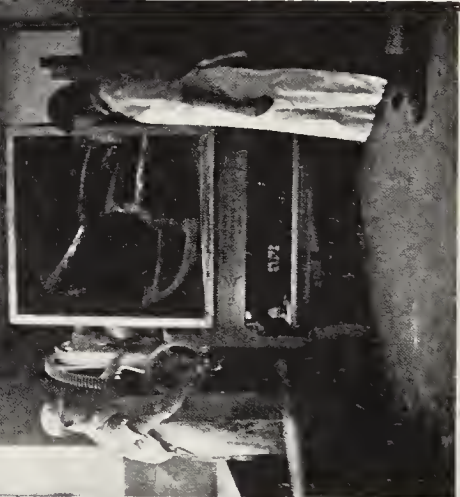
Indian names are also given to some localities, two of which are Mauch Chunk, which means "Bear Mountain," and Moyamensing, "the place for maize," a district within the limits of Philadelphia.

The following verse may be quoted to those who think that the Indian race has passed away and will soon be forgotten:

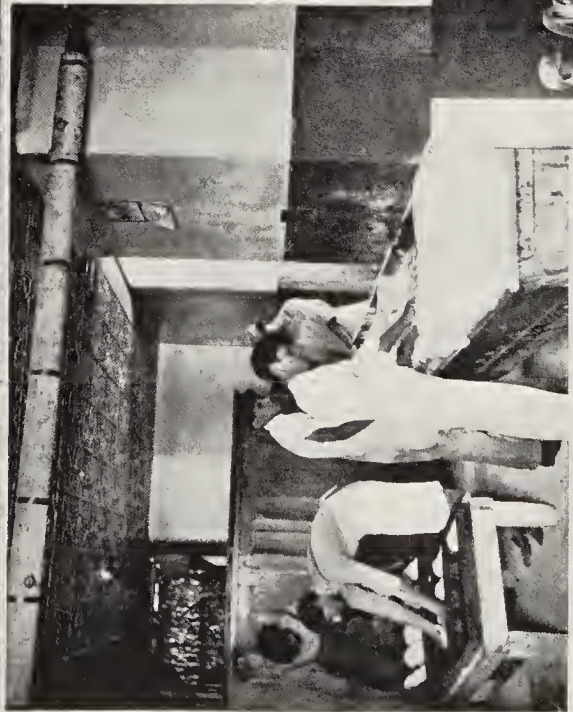
"Ye say they have all passed away
That noble race and brave,
That their light canoe has vanished
From off the crested wave,
That 'mid the forest where they roamed
There rings no hunter's shout,
But their name is on your waters;
Ye may not wash it out."



GIRLS' QUARTERS CARLISLE INDIAN SCHOOL



**THE
BAKERY**





COMPOSING ROOM, CARLISLE INDIAN PRESS



PRESS ROOM, CARLISLE INDIAN PRESS



HOSPITAL

Tuberculosis, The Scourge of the Red Man: *By F. Shoemaker, M. D.*

1. *History, Nature, Mode of Invasion and Spread*

Drawings by Wm. Deltz, "Lone Star"

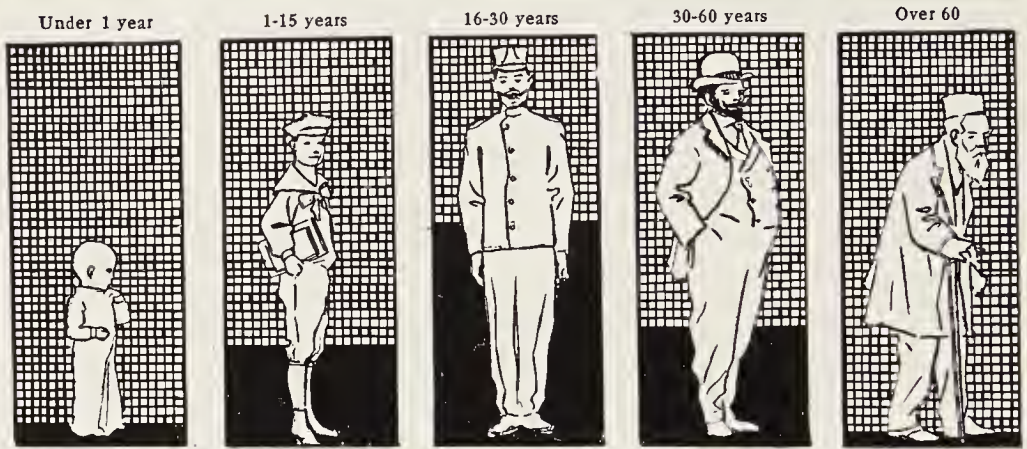


TUBERCULOSIS, or consumption, is one of the oldest diseases known to man. For hundreds of years it has been the commonest of all human ills, and has caused the death of more people than any other known disease. As long ago as 450 years before the birth of Christ there lived in ancient Greece a physician of much learning named Hippocrates. It was during the time of Hippocrates that papyrus was first introduced for the purpose of recording written language, and he was, therefore, the first physician who was able to leave written statements of what he knew of diseases and their treatment. For this reason Hippocrates is known as the "Father of Medicine." Consumption was one of the diseases that was thus early described and we, therefore, know it must be almost twenty-four hundred years old. Another ancient Greek physician, Isocrates, who lived about the same time, left certain writings indicating that he believed that consumption was contagious—that is, could be transmitted from one person to another. At that time nearly everybody believed that diseases were all caused by the presence of evil spirits and the writings of this man, therefore, were not believed. For hundreds of years it was not known that consumption was contagious and it was not until about twenty-seven years ago, 1882, that the real nature and cause of tuberculosis were discovered by a celebrated German physician, now living, named Robert Koch. This discovery was of such great value to the science of medicine that when this famous physician was attending the tuberculosis congress in Washington a few months ago great crowds gathered to hear him whenever it was announced that he was to speak.

We now know that consumption is caused by a particular germ and with this knowledge we are better able than ever before to control its spread. Consumption is not contagious in the same sense that smallpox, scarlet fever and diphtheria is, but is transmitted by means of the spit or sputum which contains the poisonous germs in large numbers.

Consumption has always been the most dangerous of all diseases. It is said that one out of every eight deaths is due to this cause. In this country alone from 150,000 to 200,000 people die of

PREVALENCE OF TUBERCULOSIS DURING THE VARIOUS PERIODS OF LIFE:



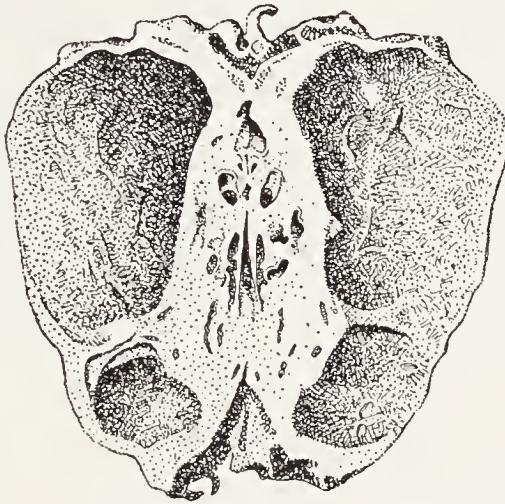
Out of 100 cases of death in each of these groups Tuberculosis is responsible for 4 in the first, 23 in the second, 53 in the third, 25 in the fourth and 1 in the fifth group

it every year, or one every two minutes and 36 seconds. You are all probably familiar with the very fatal disease known as yellow-fever, and how every few years great epidemics of it break out, especially in the southern part of the United States, in which large numbers of people lose their lives. This is a disease that has been known in this country for about 115 years, and is considered one of the most fatal of all contagious diseases, but we nevertheless know it to be true that in all those years it has not killed as many people as consumption does in a single year. During the four years from 1904 to 1907 consumption was the cause of three times as many deaths in this country alone as the total number of men lost on both sides during the entire four years of our late Civil War between the States, from 1861 to 1865.

Although consumption is very common among the white race it is even more so among the Indian and the Negro races, and causes by far the largest number of deaths in most of the Indian tribes of today.

Very little is known of the early history of tuberculosis among the Indians of America before the white people came among them, but the general opinion is that before that time they were comparatively, if not entirely, free from this disease. The roaming, open air life that they led was, no doubt, the cause of their being the healthy and rugged race that they were. There is no doubt that Indians were subject to some diseased conditions though very little is known as to their exact nature. The fact that very elaborate heal-

ing ceremonies of ancient origin still exist among many of the tribes shows that they were not entirely free from disease. Injuries, due to the constant warfare that they carried on for many years were of course, common and are known to be one of the causes of their gradual decrease in numbers. It is doubtful if such diseases and epidemics as smallpox, scarlet fever, cancer and tuberculosis existed at all among the Indians before the white people settled among them, but since that time they have gradually become quite common, particularly smallpox and tuberculosis. It is stated by some early writers that consumption became more common in those colonies



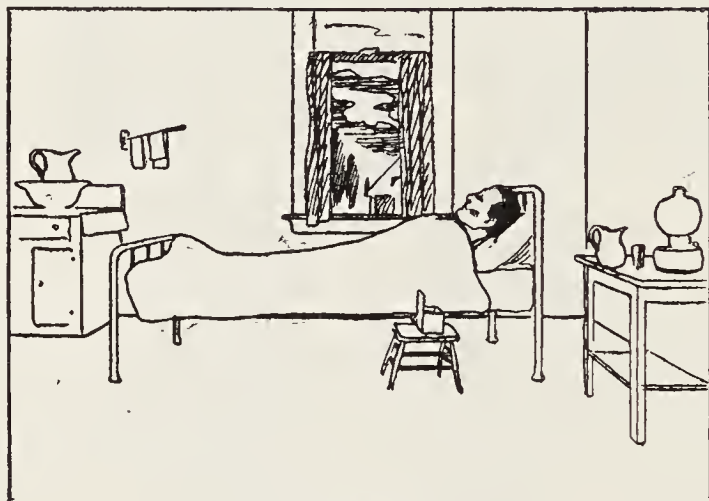
TUBERCULOSIS OF THE LUNG, SHOWING CAVITY FORMATION

that were settled by the English and, as the country gradually became settled, the disease spread from East to West. As late as 1822 J. D. Hunter, who was a captive among the Indians for fifteen years, wrote, "I have known pulmonary tuberculosis to occur among the Indians. It is rarely seen, however, except in those who are addicted to intemperance, and even in those cases it is by no means as common as among the whites."

It has been the observation of many army officers and others now living who have spent a good part of their lives among the Indians that this increase of tuberculosis in the Indian has been very noticeable during recent years.

Many reasons have been given for this gradual but steady increase of the disease among the different Indian tribes, but it is probably due to the fact that their entire way of living has been changed.

Instead of the wandering life they once led, they now live in small overcrowded, over-heated, and poorly ventilated homes. They are, as a rule, totally ignorant of the nature of the disease and therefore know nothing of the ways of preventing its spread. The disease seems to be more common among the Northern tribes, due, no doubt, to the fact that on account of the extreme cold they are more closely housed than those tribes living in a warmer climate.



A SANITARY ROOM

It is to be hoped that as the sanitary condition of their homes improves and they require a better knowledge of the disease, tuberculosis will gradually cease to be the scourge among our Indian tribes that it is today.

Tuberculosis, or consumption, is what is known as a specific infectious disease. As stated before, it is caused by a very small vegetable germ or microbe called the tubercular bacillus. This little germ is so small that it cannot be seen except by means of an instrument called the microscope which magnifies it many hundred times its natural size. If several thousand of these little germs are put end to end they will scarcely measure one inch. These minute germs cannot grow outside of the body yet may remain alive for some time after given off from the body. They thrive best in dirt, dampness and darkness, while, on the other hand, they are readily killed by cleanliness, dryness, pure air and sunlight.

When this germ gains entrance into the body it multiplies in large numbers and, owing to the constant irritation which it causes

in the tissues where it lodges, there results, sooner or later, a chronic low form of inflammation characterized by the formation of numerous small nodular growths that we call tubercles. This particular condition can be produced in any tissue or organ in the body, including the bones and joints, and always results from the presence of this minute tubercular germ. If the lungs are the seat of the disease it is known as pulmonary consumption; if the spine, it is



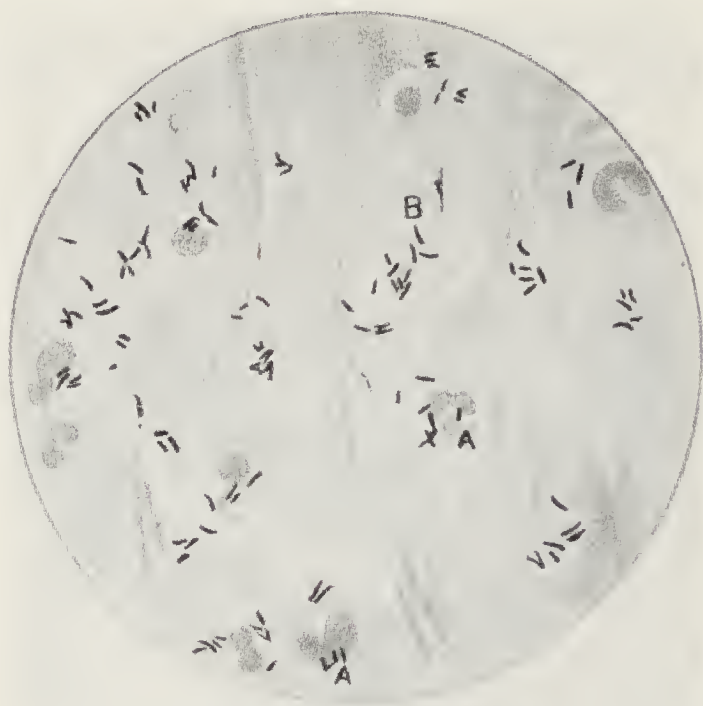
AN UNSANITARY LIVING ROOM

known as Pott's disease; if the hip joint, it is tuberculosis of the hip; if the knee joint, white swelling; if the glands of the neck are the seat of the disease and are enlarged, it is known as scrofula, and so on. Without the consumption germ there can be no consumption.

There are three ways in which the germ can gain entrance into the body: By inhalation or breathing it into the lungs, the commonest and most important way; by swallowing it with our food; and by inoculation through sores or wounds in the skin.

Consumption attacks people of all ages but finds most of its victims between the ages of 20 and 40 years, the most active and useful period of life.

Although the tubercular germ is invariably the cause of consumption and without it the disease cannot exist, yet it should be re-

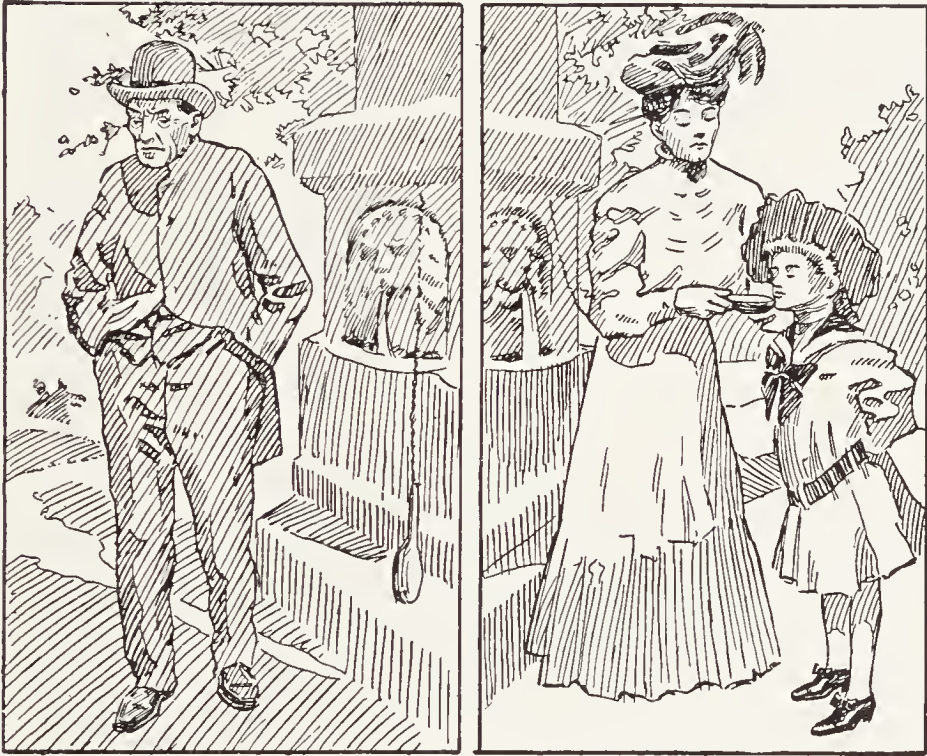


membered that not every one who takes in the germ gets the disease. If the person is strong and robust and comes of a healthy family he is very likely to escape it although he may have inhaled large numbers of the germs; but if he should come of weakly parents or is run down and in poor health and is not able to successfully resist the action of the germs, they find a suitable soil in which to develop—like the seed which the farmer plants—and the disease results.

Overcrowded, poorly ventilated houses, offices and workshops, lack of exercise in the open air, the excessive use of alcoholic liquors, certain occupations and trades which cause much dust, such as marble and stone cutting and cigar making, exhaustion from overwork, and poor and insufficient food, all tend to lower the resisting power of the individual and predispose him to consumption.

Tuberculosis is not what is understood as an hereditary disease; it is the tendency which is inherited, but not the disease itself. If a child is born of consumptive parents he is very apt to be weakly and possessed of little power to resist infection if exposed to the cause of consumption. The greatest care, therefore, should be exercised in the early care of such children to prevent them from contracting the disease.

After the disease in the lungs has lasted for some time the little nodules or growths spoken of above gradually soften and break down and cavities form. The patient then coughs up large quantities of material from the lungs which contains immense numbers of the poisonous germs. It has been estimated that the sputum of a consumptive in the course of 24 hours may contain more than 24-000,000 germs. The sputum, then, is the most dangerous thing

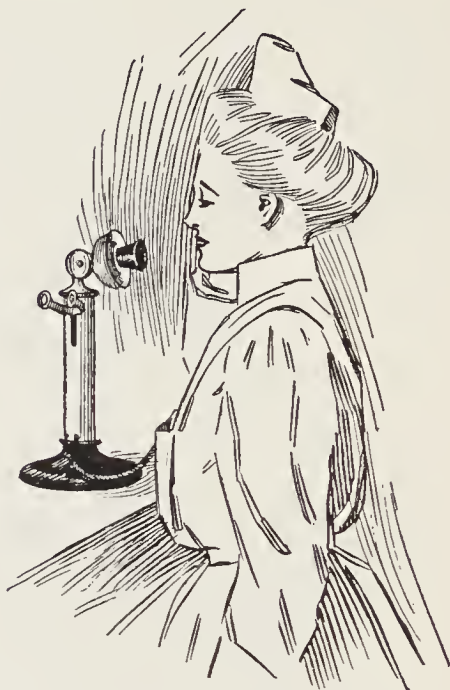


ANGER OF THE PUBLIC DRINKING CUP

about a consumptive and is the principal means by which the disease is spread. When the sputum is not properly cared for and disinfected the germs are scattered by the millions. If a person suffering with consumption expectorates on the floors of houses, on the sidewalks, in cars, or other public conveyances, or other places, it soon dries and the germs, which are present in the sputum in large numbers, mingle with the dust of the room or wherever it happens to be. This germ-laden dust rises and is carried about the room with every disturbance of the air and is readily breathed in by others. The germs are also given off from the mouth when the patient coughs, sneezes, or even talks loudly. The infected sputum from



INCORRECT WAY OF USING THE
PUBLIC TELEPHONE



CORRECT WAY OF USING THE
PUBLIC TELEPHONE

the mouths of consumptives may cling to drinking cups and glasses, napkins, handkerchiefs, spoons, forks, sheets, pillow cases, lead-pencils and many other articles, and is a great danger to others.

Although the consumptive's sputum is the chief means by which the germs are distributed and the disease spread from the sick to the well, there are still other ways in which it may be contracted.

Cattle and hogs, like people, are very susceptible to consumption. As the germs may be present in the meat that we eat there is some danger of contracting the disease in this way. All meat, therefore, should be thoroughly cooked for this kills any germs that may be present and makes them harmless. In all of our large cities and many towns there are laws which provide for the rigid inspection of all meats before they are sold and, in this way, we are largely protected from this danger. There is also some possibility of taking in the germs in the milk we drink unless great care is exercised to keep cows and milk as clean as possible. Ice cream, butter, and cheese made from the milk of tubercular cows are dangerous and may cause the disease.

We have now seen that the principal way in which consumption is transmitted from the sick to the well is by means of germ-

laden or infected sputum. If this fact were more generally understood and appreciated, and more care taken in the disposal of the sputum, there would be comparatively little danger from the consumptive patient. It is not the careful but the careless consumptive that is dangerous.

We will in our next paper take up the subject of the symptoms of the disease and say something about its prevention and treatment.



Iroquois Legend of The Three Sisters.

HELEN LANE, *Lummi*.

ONE of the most interesting narratives of the Iroquois is that relating to the Three Sisters. The Sisters were the Spirit of the Corn, the Spirit of the Bean, and the Spirit of the Squash. These plants were regarded as a special gift from the Spirit Hawennyu, and they were intrusted to his care. The Three Sisters had the forms of beautiful women, who were agreeable to each other and delighted to live together.

This belief is illustrated by the fact that these plants grew together in the same field and often in the same hill.

Their wearing apparel was made of the leaves of their respective plants. In the growing season they would visit the fields and dwell among the plants.

This triad is known under the name of Deohako, which means "our life" or "our support." The Sisters are never mentioned separately, as they have no individual names.

There is a legend in relation to corn which relates that corn was originally easy to cultivate, yielding abundant crops, and very rich with oil.

The evil-minded spirit, being envious of this great gift, which Hawennyu had given to men, went out into the fields and spread over them a universal blight. Ever since then corn has been harder to cultivate, yielding less in quantity and has lost its original richness.

When the wind waves the corn leaves with a moaning sound, the Indians fancy they hear the Spirit of the Corn bemoaning the blighted productiveness of the fields.



A Sketch of The Munsee Indians.

ELMIRA JEROME, *Chippewa*.



MINACININK, the Indian word for Munsee, means a place where stones are gathered together. The Munsee, being one of the three principal divisions of the Delaware tribe of Indians, has also the three clans, namely, Wolf, Turtle and Turkey. The Munsee is known as the Wolf clan of the Delaware tribe. They formerly occupied the regions around the headwaters of the Delaware river in New York, New Jersey and Pennsylvania as far south as the Lehigh River, and also on the west bank of the Hudson River; and from the Catskill Mountains to the New Jersey boundary. Here they were regarded as a protecting barrier between the Delaware and Iroquois. Minisink, a village in Sussex County, New Jersey, was their usual place of meeting for holding councils.

The Minisink was the principal division of the Munsee, and the two names being so nearly alike, have often been confused. The Munsee, living along the Hudson River in New York, were once very prominent, but as white settlers came in increasing numbers, they were crowded out and forced to leave, so they joined their relatives on the Delaware river. In 1756 those remaining in New York were made to settle on lands in Schoharie county, and lived with the Mohawks. Later, in 1840, the main body of the Munsee was forced by a treaty known as the "Walking Purchase," to move, from the Delaware and settle on the Susquehanna, but soon afterward moved to the Allegheny river, where some had settled as early as 1734.

The Moravian missionaries worked among them, and their influence was so good that some drew off and became a separate organization and many went to Canada; some moved with the Delaware into Indiana, others joined the Chippewa, Shawnee and other tribes, so that the Munsees were all scattered. Therefore it is almost impossible to estimate their exact numbers. In 1765 those on the Sus-

quehanna numbered about 750. In 1843 those living in the United States, mostly with the Delaware in Kansas, were about 200 in number, while the others were with the Shawnee and Stockbridge.

In 1885 the only Munsee Indians recognized in the United States were living with the band of Chippewas in Franklin county, Kansas, who together numbered only 72; and these two bands had united in 1859 with the Cherokee of Indian Territory. In recent years these Munsees have been regarded as Christians. According to Canadian Indian Affairs for 1906, the Munsee who joined the Chippewa on the Thames River, Canada, numbered 118, and those known as the Moravian Indians were 348. There are also a few of them living with the Stockbridge at Green Bay Agency, Wisconsin.

The Munsee have made many treaties with the United States, the last one being at Sac and Fox Agency, Kansas, in 1859, in connection with the Chippewa.



Progress of The Indian.

S. F. WILLIAMS, *Seneca*.

WE stop to wonder at our people's breaking away so fast from Nature, ceasing to hold communion with the Great Spirit in the speechless silence of the deep forest, or gazing with reverence at the glorious firmament of the heavens, as has been their wont for ages past, and we marvel at the vicissitudes our race has undergone.

Now we are striding along with our White Brothers, shoulder to shoulder in the raiment of civilization. But let us not lose the charm which Nature gave us; let us be as natural in our civilization as in our feathers and beads; let us use the pen with as much accuracy as the bow and arrow, and our brains with the same sincerity and nobleness and truth when we hold our council fires with our White Brothers in business pursuits, as did our fathers when settling tribal relations in the long ago.

We are as colts in their new harness. We strive to break away, for we feel uneasy in the harness of civilization; but the gentle hands of time are holding the reins, guiding us gently forward to the new duties and responsibilities in store for us. So let us get into the harness and pull, thus showing our White Brothers that we can go into their fields of labor and compete successfully with them.

General Comment and News Notes

A STEP FORWARD

IN accordance with a recommendation submitted by the Indian Office, Congress, in an Act entitled "H. R. 26916 making Appropriations for the Current and Contingent Expenses of the Indian Department for the Fiscal Year ending June 30, 1910" included the following provision:

"Provided that no Indian pupils under the age of fourteen years shall be transported at Government expense to any Indian School beyond the limits of the State or Territory in which the parents, or such child, reside, or of the adjoining State or Territory."

In a recent circular dated May 18, 1909, Commissioner Leupp states:

"Pupils under fourteen who have been properly transferred to non-reservation schools either within a State or Territory, or in a distant State or Territory, will not be recalled but may be continued in the non-reservation school or returned to it in the fall if home on a summer visit; but no others shall be excepted; and no non-reservation superintendent may count in his average attendance pupils under fourteen who are transferred from a reservation after the receipt of this circular, unless by special authority from the Office; and this authority will be given only when the school facilities on this reservation are insufficient or the Reservation Superintendent makes the transfer, in which case the authority should be obtained from the Office. Even in such contingency the law limits the choice to some school within the State or Territory if transportation is to be paid by the Government."

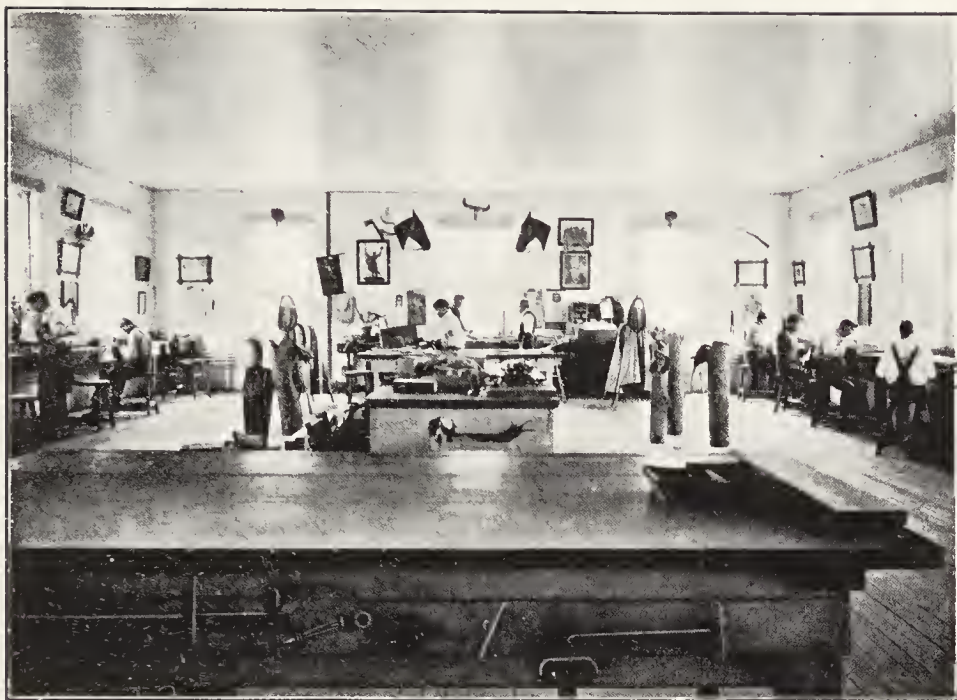
This certainly is a step forward in placing the education of Indians on a common-sense basis. That it was justified, even more so than the recent abolishment by the Commissioner of the sending of soliciting agents into the field, will be acknowledged by every fair-minded person.

Most of our non-reservation schools have had large numbers of these immature children on their rolls and as a consequence, have been duplicating the work of the reservation day and boarding schools. Seeing the mistake of this policy, the Carlisle school, nearly

a year ago, sent to their homes about forty children under the age of fourteen years, whose terms had not yet expired. Furthermore, during the current year, a large number of these little ones have been refused admission for the reason that day schools were near at hand where they could gain just as much benefit, gather an education suited to their age, and still be near their homes where father and mother could regularly see them.

There can be no question of the impossibility of giving to these children any definite and thorough instruction in the trades and industries. Aside from their lack of mental maturity, they are physically unable to receive such instruction. Non-reservation schools are fitted and equipped for, and their courses of study and training are intended for, students who have had some preparatory training in a day school, and who are sufficiently mature to benefit by the system of instruction. Furthermore, it is in the interest of non-reservation schools not to have these children on their rolls. They are not only an impediment to the general success of the advanced work of the institution, but unquestionably the herding of these children in institutions away from home has been partly responsible for the public opposition, recently come to a head, which is directed toward the abolishment of non-reservation schools. To quote Mr. Leupp further:

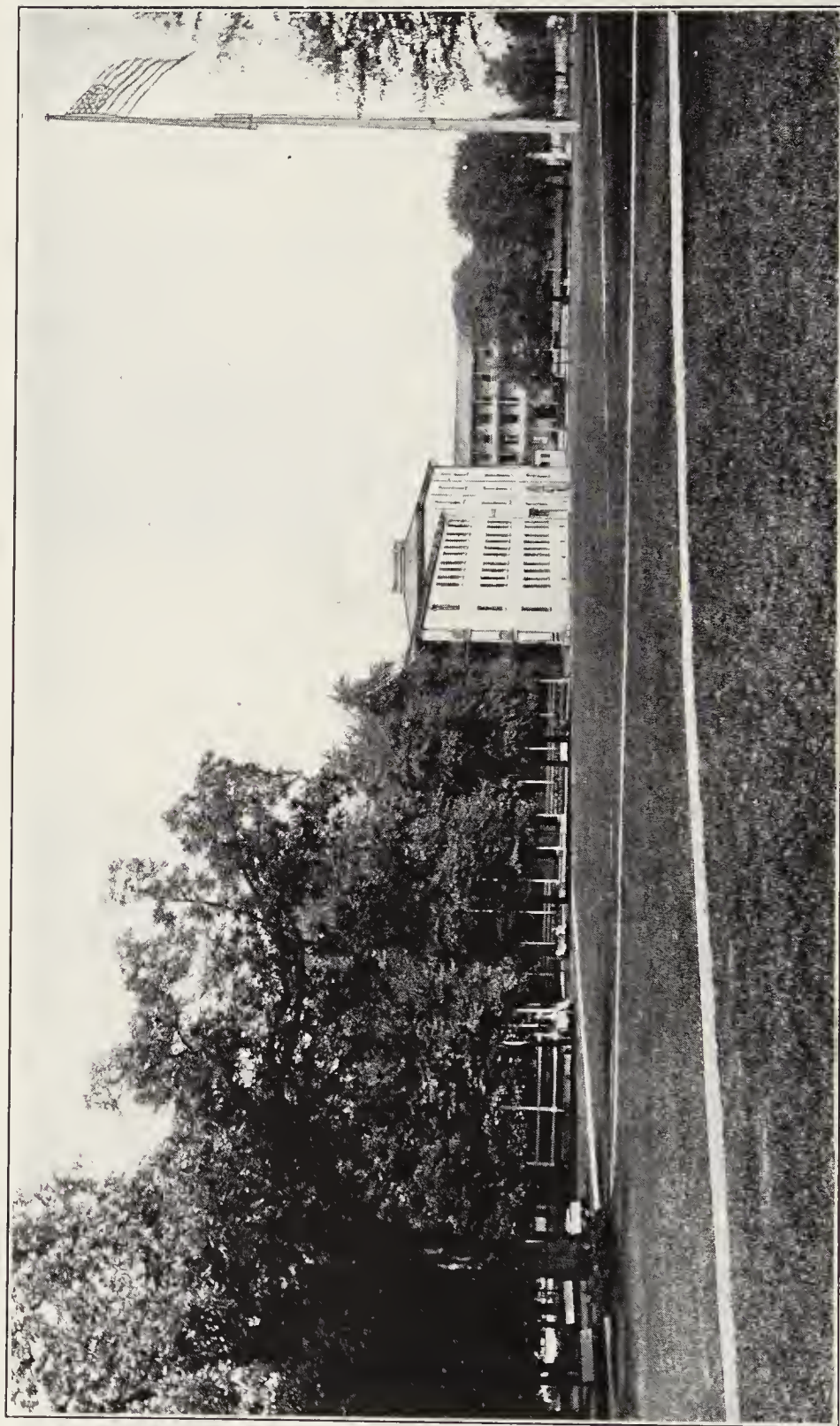
"The basis of this division of clientage is obvious: our non-reservation schools are expensively equipped; the industrial features are conspicuous; the curriculum is not suited to young children, who are too small to fit well into the industrial or domestic program and who in some respects need more individual care than is essential to the older pupils. The reservation schools are convenient to parents; the parents may visit the boarding schools occasionally and in case of sickness be near the children or take them home. The life is somewhat less confining and the discipline is less exacting than it can properly be in a non-reservation school; the expense of transportation is absent. When



THE HARNESS SHOP



VIEW IN PAINT SHOP—SHOWING BOOTHS FOR INDIVIDUAL INSTRUCTION



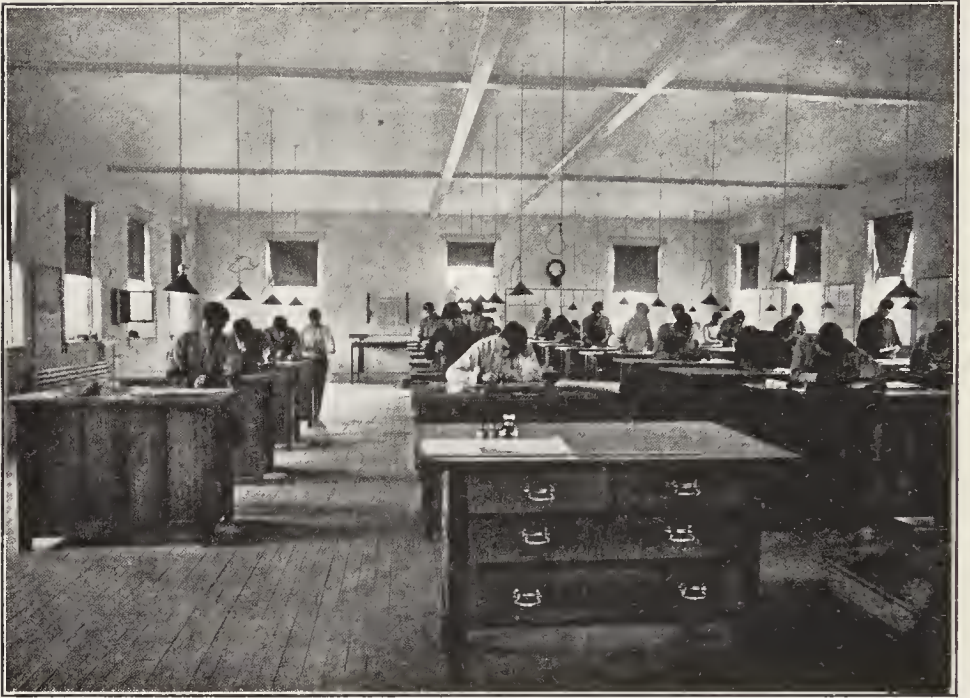
VIEW SHOWING SOME OF THE CAMPUS AT THE CARLISLE SCHOOL



SOME NATIVE INDIAN HANDIWORK IN THE LEUPP ART STUDIO



A CORNER IN THE LEUPP ART STUDIO



MECHANICAL DRAWING ROOM



INSTRUCTION IN PLASTERING—MASON SHOP

old enough to benefit by the industrial course non-reservation schools are open to the healthy children."

One phase of this subject which is too apt to be overlooked is the economic side. All those who are charged with the disbursement of funds for non-reservation schools will agree that the sum of \$169.00 per annum appropriated for each pupil is not an extravagant one, and that much care must be exercised during the year if good results are to be obtained. This sum must not only defray the expenses of the physical maintenance of the students, and the plant, but must provide thorough training and education for those who are there for that purpose.

Under the system which has existed up to this time of providing an education for students of all ages, it has been necessary for non-reservation schools to carry on side by side a kindergarten, a primary school, and intermediate education. How much more efficient the organization, as well as the consequent results, if the schools do more specialized work!

It is believed that non-reservation schools everywhere will welcome this policy, first, because it is absolutely sane; second, because it will place all non-reservation schools on the same footing; and third, because it does away with the Government competing with itself.

LECTURES AND ENTERTAINMENTS

ONE of the educational and cultural influences which the students at Carlisle receive the benefit of is the attendance on a series of lectures and entertainments which are given in the school auditorium. During the present school year, there were, all told, nearly twenty excellent addresses, and entertainments by Lyceum companies, and illustrated lectures by scientists and

travellers which no doubt had a beneficent influence on the lives of our students.

For the coming year, there has just been contracted for with an entertainment bureau in Philadelphia the following lectures and entertainments:

Fred Emerson Brooks, Poet-Humorist.

Surrick Lincoln, Traveler and Reconteur, assisted by Mrs. Lincoln, in a repertoire of pictorial travelogues.

Booth Lowrey, Lecturer.

Neil Litchfield Trio Entertainments.

Sidney Landon, Character Delineator.

Lyceum Dramatic Company.

The Martha Alexander Concert Company.

Harry Raymond Pierce, and Zulette Spencer Pierce.

Margaret Stahl, interpreter of literature in "The Dawn of Tomorrow."

The Columbia Tennesseans,—Jubilee Singers.

These are thoroughly high-class numbers and will be given every other Saturday evening for the benefit of the faculty and the students. There will be no charge for admission.

The general plan of entertainment for the student body is to give a school reception to the entire student body two Saturday evenings of each month, and to alternate these with special entertainments and lectures as enumerated above, the remaining Saturdays.

In addition to the list of entertainments here outlined a number of addresses and lectures will be given by prominent men, and quite a few band concerts by the Carlisle band will be rendered.

The plan in all of this is to supply to our students a high-class of diversified entertainment and instruction such as will tend to improve their artistic sense and broaden the cultural side of their lives. Furthermore, it will create in them a love and appreciation of a better class of art. It is all very much in line with the scheme carried out in the Peoples' Palace, located in White Chapel, London.

THOROUGH INSTRUCTION
IN THE INDUSTRIES

WE publish in this issue of the CRAFTSMAN a number of photographs which were taken of some of the industries in which instruction is given at Carlisle. Although not comprehensive nor adequate to illustrate the broad general training which is here given in a number of diversified trades, these pictures give a good glimpse of the work. They are published because they may hold something of suggestion for superintendents and instructors in the Service, and for the further reason that they will call to the attention of eligible Indians the possibilities for thorough training to be had at this school.

Carlisle is making much of the opportunity to develop a course of study both in the academic and industrial branches which will be the means of imparting a common-sense and most practical education to all those who have come to learn.

Much thought has been given to unifying and correlating the work connected with the study of books and the practical field concerned with the study of things. No effort has been spared, nor the equipment withheld, in order to make the industrial departments par excellence for the purpose of imparting a definite mastery of the industries.

Although much has been done, hardly a month passes by without some definite and positive improvements being made.

The large amount of practical work ever present in our productive industries is supplemented by thorough, regular, and systematized instruction from comprehensive courses of study and drawings of the trade. Add to this the practical features of our outing system, by means of which the State of Pennsylvania and contiguous states cooperate with the Carlisle school

and enable our students to obtain practical training in shops and with contractors in the busy world of industry, and it would be difficult to conceive of better opportunities for young men and young women to prepare themselves successfully for life's struggles, and the earning of a livelihood.

BASEBALL SEASON

ALTHOUGH the school finished the track season without a single defeat, the team representing Carlisle in baseball was not quite as fortunate. A very heavy schedule has been played. Although many games have been lost, the showing is yet very creditable when it is remembered that the Indians have been scheduled to play with the very best college teams in the country.

The results are as follows:

March 31, Albright.....	Indian Field
Carlisle 11—Albright 4.	
April 3, Franklin & Marshall.....	Indian Field
Carlisle 9—Franklin & Marshall 2.	
April 7, Ursinus.....	Indian Field
Ursinus 5—Carlisle 3.	
April 9, Pennsylvania.....	Atlantic City
Carlisle 4—Penn 2.	
April 10, Pennsylvania.....	Atlantic City
Penn 8—Carlisle 2.	
April 14, Mercersburg.....	Indian Field
Mercersburg 6—Carlisle 4.	
April 17, Harrisburg Tri-State.....	Harrisburg
Harrisburg 7—Carlisle 2.	
April 23, State College.....	State College
State 4—Carlisle 2.	
April 24, Bucknell.....	Lewisburg
Bucknell 10—Carlisle 6.	
April 27, Villanova.....	Indian Field
Villanova 5—Carlisle 3.	
April 29, Andover.....	Andover
Carlisle 8—Andover 3.	
May 6, Syracuse.....	Syracuse
Carlisle 6—Syracuse 2.	
May 7, Syracuse.....	Syracuse
Syracuse 10—Carlisle 2.	
May 8, Cornell.....	Ithaca
Cornell 5—Carlisle 0.	
May 12, Dickinson.....	Indian Field
Dickinson 7—Carlisle 4.	
May 13, Seton Hall.....	S. Orange
Seton Hall 6—Carlisle 4.	

May 14, Fordham.....	New York
Fordham 3—Carlisle 0.	
May 15, West Point.....	West Point
West Point 3—Carlisle 0.	
May 18, Eastern College.....	Hagerstown
Carlisle 3—Hagerstown 0.	
May 19, Dickinson.....	Dickinson Field
Carlisle 6—Dickinson 1.	
May 22, St. Marys.....	Emmittsburg
Carlisle 2—St. Marys 1.	
May 26, Annapolis.....	Annapolis
Annapolis 1—Carlisle 0.	
May 29, Mt. Washington.....	Baltimore
Carlisle 5—Mt. Washington 0.	
June 1, University of Pittsburg..	Indian Field
Carlisle 3—University of Pittsburg 2.	

TRACK ATHLETICS

THE Carlisle Track season came to a successful close Saturday, May 29, on the Harrisburg Athletic Grounds. At least five thousand spectators witnessed Carlisle win the State championship in competition with nine other colleges.

Many of the students obtained gold and silver medals, and a beautiful silver cup, standing eighteen inches high, was awarded to this school.

The number of points scored by the various colleges is as follows: Carlisle, 61 points; Lafayette, 49 points; Penn State, 19 points; Dickinson, 9 points; Swarthmore, 8 points; Lehigh Univ., 6 points; Washington & Jefferson, 2 points.

In a very close contest, Carlisle defeated Syracuse University in the Stadium at the latter place by the narrow margin of a single point. The meet took place May 6th. This contest showed fine pluck and magnificent endurance on the part of both schools, the members of each team striving to the utmost to forge ahead and gather points.

The Indians won a very interesting triangular meet on Indian Field May 15th in competition with Lafayette and Dickinson Colleges. Several school

records were lowered and a fine spirit prevailed throughout the entire contest. Score: Indians 63, Lafayette 48½, Dickinson 5½.

May 10th Carlisle met State College in the annual dual meet in track and field sports on Indian Field. The final score: Indians, 78½ points; State, 55½ points.

VISITORS

ON Thursday, May 25th, a committee representing the Masonic Lodge of Pennsylvania visited Carlisle for the purpose of ascertaining its availability for a million dollar Masonic Home which it is proposed to erect in this State for the education of orphans of deceased Masons. Although the Committee was in Carlisle but three hours, one hour was spent in visiting the Indian school with a view to seeing the particular work which is being done and to gather additional information concerning the desirability of Carlisle as a school location.

The members of the committee were Hon. George B. Orlady, Philadelphia, Pa., Member of the Superior Court of Penna.; Hon. George W. Guthrie, Ex-Mayor of Pittsburg, Pa.; Hon. James W. Brown, ex-member of Congress; Wm. L. Gorgas, prominent banker of Harrisburg, Pennsylvania; J. Henry Williams, Esq., Philadelphia; Hon. Louis A. Watres, ex-Lieutenant-Governor of Pennsylvania; Hon. James D. Krause, Williamsport, Pa.; David A. Sawdey, Erie, Pa.; John D. Golf, Chester, Pa.; Edgar A. Tennis, Philadelphia, Pa.; Spencer C. Gilbert, Harrisburg, Pennsylvania.

SUBSCRIBE NOW

THIS is the last issue of the CRAFTSMAN for the present school year. As our subscribers understand, the CRAFTSMAN is is-

sued ten times a year. The next number will appear early in September.

We feel that this publication has had an auspicious beginning; that it is meeting a definite need and is unquestionably destined to render valuable service in the cause of Indian education.

Many interesting articles have already been obtained for the coming year, and it will pay all those who are in the Service, and who wish to keep in touch with the really important things connected therewith, as well as the general public on the outside who are interested in the welfare of the Indian, to subscribe. Every number is a valuable one and is worth preserving.

FLEET INDIANS IN RACES

THE relay team went to Pittsburg April 17th and won the one-mile race in competition with teams representing the University of Pittsburg, Washington & Jefferson, and Carnegie Technical School.

On the same day, John Corn won the five-mile race at Pittsburg from a field full of runners.

Judson Cabay won the Harrisburg Marathon Race Saturday afternoon, May 15th. There were forty-one entries, including some of the fastest men in the State. The distance was five miles.

CLASS CONTEST

AT the annual class contest in track and field sports, held April 28, the Sophomores won the class championship by a remarkable total of 62 points out of a possible 143. This is the highest score ever recorded by any class. The weather was ideal, and as usual, tremendous enthusiasm was shown by the entire student body.

IN THE BUSY WORLD

Paul C. White, who returned to his home at Sitka, Alaska, a year ago, reports in a letter that he is busy building boats and that he has work in sight for the entire summer. He is to be married to a Miss Dawson, of the Sitka Mission, and then intends to move to Petersburg, where the communication with the outside world is not so limited and where he also hopes to find a greater demand for the boats he is building.

Louis Roy, Sisseton Sioux, left recently for Chilocco, Oklahoma, where he goes to accept the position of assistant printer. He did so well here that his work has attracted attention, resulting in his being called to take charge of the presswork in the printing department of the Chilocco school. Our best wishes go with him.

A request from Wm. S. Jackson, '07, to have a "C. I. S." banner sent him, indicates that he has not ceased to regard his alma mater. He devotes his winters to boat-building. At present he and Thomas Walton, an ex-student, are playing in the Sitka Cottage band.

Elsie Valley, who is laundress at Washunga, Okla., writes to friends here that she is getting along nicely. She says, "I am certainly thankful for what Carlisle has done for me; it certainly has taught me how to earn my clothes and bread and butter."

Miss Ida Swallow, '01, was Mrs. Denny's guest a few days last week. She was on her way from Riverside, California, to Oak Lane, Pa., where she will make her home for the present with Mr. and Mrs. Manders. She is looking unusually well.

Emma Skye, an ex-graduate of this school, is now employed as stenographer in the Indian office at Pawnee, Okla.

GIRLS' DUMB BELL DRILL



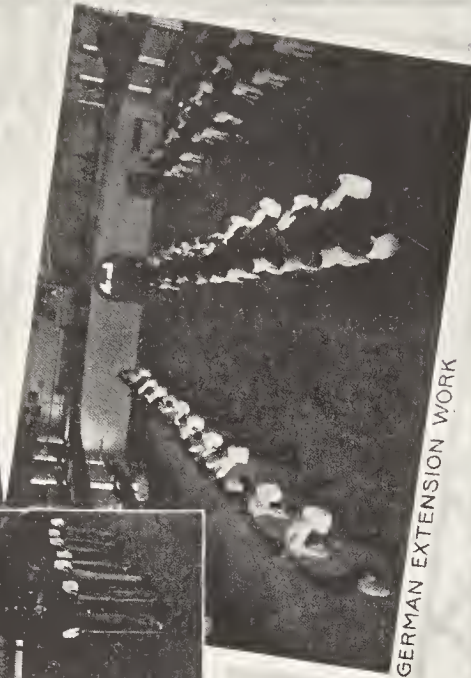
GIRLS' BASKET BALL



BOYS' DRILL SQUAD GYMNASTICS



GERMAN EXTENSION WORK



BOYS' GYMNASTIC DRILL





BUSINESS OFFICE OF THE CARLISLE PRESS



BINDING AND CUTTING ROOM, CARLISLE INDIAN PRESS

Y.M.C.A.



THE SUSAN LONGSTRETHS



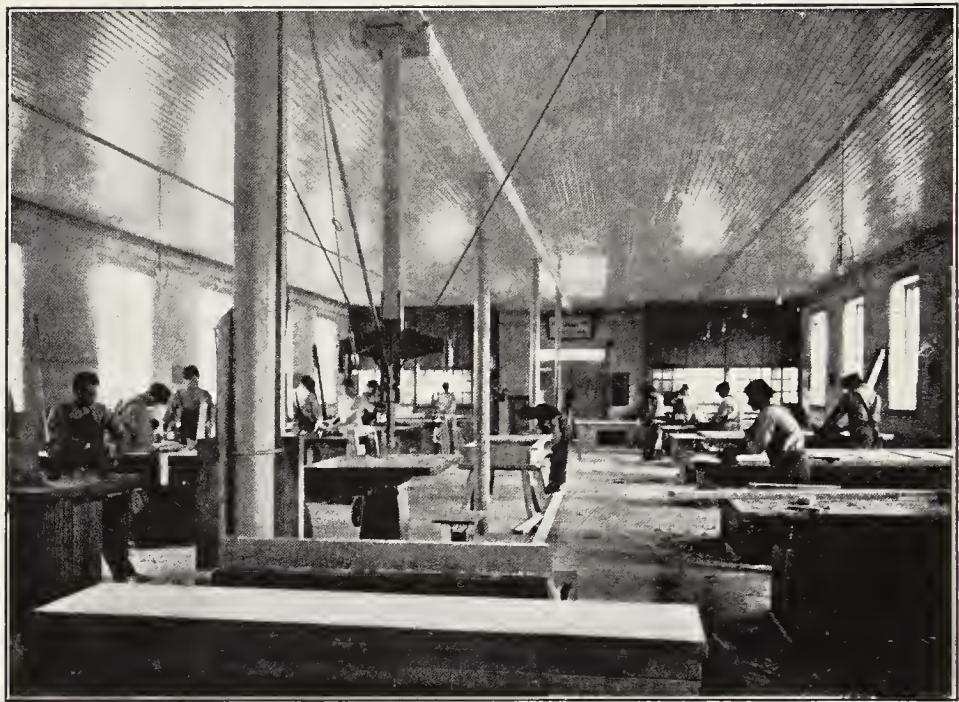
SOCIETIES



THE INVINCIBLES



THE STANDARDS



BENCH WORK IN CARPENTRY



PARTIAL VIEW OF BLACKSMITH SHOP

EDUCATIONAL VALUE OF STUDENT PERFORMANCES

THE comic opera which was given during the recent commencement of the Carlisle school was unique, not so much because of its novelty, but because of the excellent artistic results obtained by Indian students, the influence of the play upon the life of those students and the character of the play itself.

There can be no question of the value of such performances when given by students of a school or college. The training obtained by the cultivation of their memories, and the broadening of their imagination, added to the readiness of speech and the ability to express themselves with an utter lack of self-consciousness before public audiences, are accomplishments no less important than the education gleaned from books or from the study of materials in a laboratory. But one of the most important and far-reaching deductions which has been made since "The Captain of Plymouth" was so successfully given in the auditorium of the Carlisle school has been the realization on the part of the public that the old charge that the Indian had no music in his soul and was destitute of dramatic ability is false. The manner in which the various characters of the play were introduced by fullblood Indians utterly confounds the statements of this kind which were previously made.

The following editorial from the St. Louis Republic is quoted because it brings to light a favorable recognition of the many-sided qualities possessed by the American Indian:

THE INDIAN IN COMIC OPERA.

It has been a great opera season. The French writers are coming into their own. Giordano, a little-known Italian, has loomed large on both the New York and Viennese horizons, and Richard Strauss's "Elektra" has out-Wagnered Wagner as often as the tympanum of the European critic could

endure the strain. But from an American point of view the most significant operatic event of the year presented neither French, Italian nor German melody and chorus; nor did it take place at the Manhattan, Metropolitan, La Scala or the Royal Opera House. Its supreme significance was outside the strictly musical field. It was the presentation, for the first time in the history of art, of an opera exclusively by American Indians.

The dramatic department of the Carlisle Indian School recently presented Harry C. Eldridge's "The Captain of Plymouth," dealing with the experiences of the bold but bashful Miles Standish, the demure Priscilla and the eloquent and self-forgotten John Alden. Every singer in the cast was an Indian, and the parts—as we are informed by Words and Music—were presented "successfully, in some cases even brilliantly." The excellence of the work of the chorus is specially commented on.

It is worthy of note that a comic opera should be the first to be presented by the musical representatives of this grave and saturnine race and that its subject should relate to the early planting upon this continent of that civilization which has so nearly swept the Indian from the face of the earth. The ability on the part of these Indian young people to see the joke in these events argues a type of humor which possesses a certain sardonic grandeur of its own.

The enthusiastic singing by three hundred Indians of "My Own United States" was a feature of the performance which affords food for reflection, and—to push the metaphor a little farther—leaves a good taste in the mouth of the reflector.

INDIAN EDUCATION IN PRACTICE

WE have heard recently with much interest of the establishment at Fort Lapwai of an Indian bank with Indian directors and stockholders and an Indian cashier. This is one of the first Indian banks to be organized in the United States and the first of its kind in the Northwest. It will cater to Indians. Corbett Lawyer, a graduate of Carlisle with the class of '99, a clerk in the office of Superintendent O. H. Lipps, who has jurisdiction over the Nez Perce Indians, will be cashier. The stock will be subscribed by Indians.

The Spokane (Wash.) Spokesman-

Review in commenting on this evidence of progress makes the following statement: "Some of the Indians have accounts in various banks in Lewiston, Grangeville, Vollmer, Culdesac and Kamiah, while some money is deposited in Portland and Spokane banks. Many of the Indians have hoarded their wealth in old stockings, which have been secreted, while the amount of buried gold on the reservation is large. Some of the wealthy Indians who lost confidence in banks through failures several years ago have as high as \$5000 buried in old tin cans on the reservation, and some musty old currency will be dug up, and gold which has been out of circulation for years, will be deposited in the new bank."

Recently great interest has been aroused in the establishment, through the encouragement by Sir Horace Plunkett, of banks in Ireland which are managed by the Irish peasantry. This bank to be opened in the heart of the Indian country is epoch-making and demonstrates that every Indian is a better citizen because of his lack of ignorance, and that the older Indians are losing some of their timidity and ultra-conservatism and placing greater confidence in progressive business methods.

Too much care cannot be taken in the initial work connected with the establishment of this bank by Indians, for business with Indians. It is regrettable that too often in the past, because of the unfair advantage that has been taken of them by dishonest adventurers and conscienceless grafters, the older Indians have lost faith and confidence in the whites. It will mean much to the Indians as a race if this bank, appealing as it does to the Indians of a certain section, makes a success and gains a reputation for fair dealing and safe business methods. It is the hope of the friends of the Indian that its establishment will be followed by the opening of others under similar auspices, all of which will tend to make of the

Indian a more positive economic factor in the life of the nation, and will give to him because of that relationship more of the privileges and consequent responsibilities of American citizenship.

The Indian Art Department and the press of the Carlisle school are now engaged in getting out some especially designed stationery for the use of the bank. This printed matter will have Indian designs worked upon it and it will be executed by Indian apprentices, all of which tends to make this undertaking a distinctive Indian enterprise.

PUBLIC SERVICE OF SPELMAN INSTITUTE

THE May number of the Spelman Messenger, published at Spelman Seminary, a school for colored girls, has been received and contains much interesting matter concerning the school. This issue also contains the annual report which indicates a healthy growth. The school has about 500 students and gives instruction in both academic and industrial branches. Such a work as is here carried on deserves the hearty support of all patriotic persons. In the report we read that "faces have been turned toward the light of God that knew only darkness before; new inspiration has come to some who were listless and indifferent. Habits of neatness and industry, of faithfulness and truth,—of all that goes toward the perfection of character, of the home-maker,—are being patiently instilled into the lives of these girls who are to be the mothers of a new race which is to arise upon the ashes of old conditions and environments."

Reports show that the graduates of Spelman are teachers and leaders among their people and those who have gone into homemaking have become examples for right living among the less fortunate of their race who have not had educational advantages.

Ex-Students and Graduates

Among the large number of students who have graduated from Carlisle and have entered the service of the Government, several have risen to the post of superintendent in the Indian Service because of energy, efficiency and stability of character. The Carlisle faculty has watched the career of Benjamin Caswell, class of '92, a Chipewewa Indian who is now superintendent and special disbursing agent at Cass Lake, Minnesota, with a great deal of interest. After graduating from Carlisle, Mr. Caswell attended Dickinson College Preparatory School and was a member of the senior class when he left Carlisle. He has a record of deserved promotions since entering the Indian Service as assistant teacher, and has served the Government, previous to his present appointment, in the capacity of teacher, principal teacher, and superintendent. He married Miss Leila Cornelius of the class '96, and they have now three children. Mr. Caswell is a prosperous American citizen and his record since leaving Carlisle would reflect credit upon any institution of learning.

John M. Miller, class of '03, a Stockbridge Indian, who attended the Bloomsburg State Normal School of Pennsylvania for several years subsequent to graduating at Carlisle, is now engaged as purchasing agent for a large establishment in Wisconsin. His work consists in buying up grain and seeds. We have recently received a photograph of his home, which is a very fine looking, two-story frame house with an ample porch in front. In a recent communication Mr. Miller says: "As a graduate of the Carlisle Indian School, I must say that it has done more for me than I can ever tell. It was at Carlisle that I obtained my education; now I am holding a good position and making an honest living for myself and family."

An instance of great courage and devotion in the hour of misfortune has been evidenced by Mrs. Sara Kennedy Oliver, class of 1900, a Seneca Indian, who, after leaving Carlisle, spent some time in a business college. Shortly after her marriage she had to assume the support of herself and child, and with the inspiration that comes from love and duty, she invested the small amount of cash that she had in furniture, and opened a boarding house in Buffalo, N. Y. She is making a success of this business venture, and is not only increasing it in extent, but is giving her daughter the benefit of a good education.

Rose Nelson, class of 1904, writes that she is very busy in her present profession of nursing. Miss Nelson is a Mission Indian and graduated from the Worcester Training School for nurses in Massachusetts two years ago. The economic habits which she formed while at Carlisle have made it easy for her to deposit in the bank at interest a good portion of her earnings. She is now located at Branford, Conn., and is occupied most of the time in her professional capacity. She earns from \$21 to \$25 per week.

Mr. Walter Battice, a Sac & Fox Indian who now has a daughter at Carlisle, has recently been appointed to the position of Additional Farmer at the Sac and Fox Agency. This is a very important and responsible position and much good can be done by the person occupying it in acquainting the older Indians with modern notions of agriculture, saner business methods, and with higher standards of morality.

Dr. James E. Johnston, a Stockbridge Indian from Wisconsin, class of '01, has recently removed to San Juan, Porto Rico, where he has opened an office as a dental surgeon. After graduating at Carlisle, Dr. Johnston finished Dickin-

son College Preparatory School, and subsequently took a two-year course in Dickinson College. He was later graduated from the Dental College of Northwestern University. He is full of energy and ability, and successfully accomplishes what he undertakes. His teachers and friends wish him success.

Mr. Samuel Gruett, class of '97, a Chippewa Indian, is now occupying the position of disciplinarian at the large and successful Indian Training School at Mt. Pleasant, Michigan. Together with his family, he lives in his own home, a seven-room house. Mr. Gruett has been in the Government Service for nine years; and previous to his present position, occupied the positions of assistant farmer and industrial teacher. A recent communication received from him acquaints us with his endeavors to get the young people of the Indian race to "see the need of an education and encourage them to attend school."

Mrs. Isabel Cornelius Denny, class of '92, an Oneida Indian, who after leaving the school, entered and graduated from the State Normal School at New Britain, Conn., is keeping house in Oneida, Wisconsin. In a six-room house, this family, composed of the husband and wife and two children, seem to be very happy. Immediately after graduating from the Normal School Mrs. Denny taught one of the public schools in the State of Connecticut for three years.

We learn with pleasure that Oscar De F. Davis, class of '03, a Chippewa Indian, is now attending the dental college of the University of Minnesota. He expects to graduate this year. Subsequent to leaving Carlisle, Mr. Davis held the position of assistant engineer and band master for a time at the Indian School at Tomah, Wisconsin, and by means of other employment, he managed to save enough money to

assist him in gaining a professional education.

Clarence Faulkner, class of '06, a Shoshone Indian, is now a successful machinist in New York City and is earning \$17.50 per week. He seems to be holding his own in competition with other white mechanics. He has assisted his sister's children in leaving the reservation to come East where they might obtain better education and be in contact with the refinements of civilization.

John Baptiste, a Winnebago Indian of the class of '93, is now engaged under the Bureau of Ethnology in gathering data concerning his tribe. Since leaving the school he has occupied various positions under the government, and a communication received from him indicates that he is trying to live up to the "Carlisle standard."

Stepen Glori, a Filipino who entered the school four years ago and left in April to strive for his own livelihood, has obtained a position in New York City as printer in the large establishment of the Le Couver Press. He learned his trade at this school.

Thomas Griffin, class of '03, an Okinagan Indian, is now living at Renton, Washington. He is engaged as a bolt cutter, earning from \$4.00 to \$4.50 per day. Thomas is endeavoring to "make good" in competition with the white people of the community.

Charles Mishler, class of '97, a Chippewa Indian, is now a railroad conductor and resides at Chippewa Falls, Wisconsin. He has acquired the possession of a large house, consisting of living compartments upstairs and a storeroom down stairs, which he rents.

Mary Elizabeth Wolf, class '08, has started a dressmaking establishment at Asheville.

OFFICIAL CHANGES IN SCHOOL EMPLOYEES—FEBRUARY—1909:

APPOINTMENTS.

Isabella Ross, Hayward, Cook, 540.
 Joe W. Phillips, Otoe, Farmer, 720.
 Conrad Dietz, Riverside, Tailor, 660.
 Hattie E. Doan, Moqui, Teacher, 660.
 Rosa L. Fincher, Mescalero, Cook, 500.
 Hannah M. Garton, Kaw, Teacher, 660.
 Hattie McDaniels, Otoe, Laundress, 400.
 Mary A. Craft, Lower Brule, Cook, 480.
 Carrie McCormack, Jicarilla, Cook, 500.
 Margaret E. Clark, So. Ute, Matron, 600.
 Jane R. Hendrix, Phoenix, Teacher, 720.
 Annie Griffiths, Puyallup, Laundress, 500.
 Mary Mashek, Chamherlain, Baker, 400.
 Jessie W. Smith, Rosehud, Teacher, 720.
 Harriet C. Kennedy, Bismarck, Cook, 500.
 Ida M. Snyder, Rainy Mt., Laundress, 480.
 Anna Lockhart, Wittenburg, Teacher, 600.
 Kate M. Ward, Tomah, Asst. Matron, 500.
 Geo. H. Cook, Mt. Pleasant, Farmer, 720.
 Sallie Rose, Cheyenne River, Teacher, 600.
 Lena Driesbach, Uintah, Asst. Matron, 500.
 Florence J. Couch, Uintah, Seamstress, 500.
 W. V. Herbert, Jicarilla, Ind. Teacher, 720.
 Edith Hancock, Yankton, Asst. Matron, 500.
 Maggie B. Hilt, Sac and Fox Ia., Cook, 450.
 Lizzie Wright, Alhuquerque, Asst. Cook, 480.
 Carrie E. Ervin, Ft. Belknap, Seamstress, 500.
 Mary E. Halsey, Ft. Bidwell, Seamstress, 500.
 Ida M. Brown, Colorado River, Laundress, 600.
 Wm. W. Maxwell, White Earth, Engineer, 800.
 Quincy A. Brumfiel, Stg. Rock, Ind'l. Tch., 600.
 Frank S. Bolden, Canton Asylum, Attendant, 480.
 Madonna M. Burke, Colorado River, Asst. Matron, 600.
 Joah N. Johnson, Canton Asylum, Night Watchman, 480.

REINSTATEMENTS.

Mary L. Leader, Salem, Teacher, 600.
 Joseph G. Howard, Jicarilla, Teacher, 800.
 Fannie H. Cook, Carson, Asst. Matron, 520.
 Moses C. Elliott, Tulalip, Ind. Teacher, 600.
 Adeline E. Shively, San Juan, Laundress, 500.
 Frankie Kelleher, Truxton Canon, Seam., 540.
 Ruth I. Balmer, Mt. Pleasant, Asst. Clerk, 600.
 Mrs. Florence P. Monroe, Kickapoo, Matron, 520.

TRANSFERS.

Kate Long, Cook, Seneca, 540 to Cook, Pawnee, 450.
 Commodore N. Hart, Eng'r Ft. Yma 90, to Phoenix, 1000.
 James S. Ross, Engineer, Ft. Peck, 720, to Engineer, Ft. Shaw, 900.
 Annie Triplett, Matron, Kickapoo, 520, to Asst. Matron, Pierre, 500.
 John G. Gassman, Blacksmith, Uintah, 720, to Blacksmith, Carson, 840.
 Henry C. Lowdermilk, Eng'r., Phoenix, 1000, to Eng'r, Genoa, 1000.
 Frances M. Schultz, Seam., Tomah, 540, to Asst. Matron, Carlisle, 600.
 Henry J. McQuigg, Teacher, Bismarck, 600, to Teacher, Truxton, 720.

Mary E. McDonoll, Matron, Truxton, 600, to Seamstress, Pipestone, 540.
 Loson L. Odle, Principal, Rapid City, 900, to Teacher, Chilocco, 1000.
 Cora A. Truax, Laundress, Kickapoo, 360 to Laundress, Ft. Yuma, 520.
 Fred E. Roherson, Lease Clerk, Sisseton Agency, 800, to Clerk, Sisseton, 900.
 Louise M. Carnfel, Asst., Wittenberg, 360, to Asst. Matron, White Earth, 500.
 Belle L. Harbor, Seamstress, Uintah, 500, to Seamstress, Western Shoshone, 500.
 Joseph C. Bartholemeau, Engineer, Rainy Mt., 720, to Asst. Engineer, Osage, 600.
 Everett B. Pettingill, Engineer, Ft. Shaw, 720, to Engineer, Cheyenne-Arapahoe, 720.

RESIGNATIONS.

Hans Loe, Attdt., Canton, 480.
 Louise Burgert, Teacher, Kaw, 660.
 Daisy Young, Laund., Tomah, 480.
 Kyle Gray, Farmer, Ft. Totten, 720.
 Frank M. Wyatt, Eng'r., Moqui, 1000.
 Frank J. Heda, Tailor, Flaudreau, 720.
 Etta D. Corwin, Teacher, Umatilla, 720.
 Ida E. Brown, Seamstress, Kickapoo, 360.
 Grace G. McIlvaine, Teacher, Carson, 540.
 M. Belle Grayhill, Asst. Mat., Moqui, 480.
 Allie B. Carter, Asst. Matron, Carlisle, 600.
 Alhert G. Mathews, Dairyman, Phoenix, 720.
 Ella M. Dickisson, Laundress, Bismarck, 480.
 George A. Trotter, Teacher, Pine Ridge, 720.
 Mamie P. Lett, Seamstress, White Earth, 480.
 Noah E. Hamilton, Prin. Teacher, Santee, 900.
 James Staples, N. Watch, White Earth, 500.
 William Anywash, Discip., White Earth, 660.
 Nicola Yanni, Shoe and Harness, Santa. Fe, 660.
 Shepherd Freeman, Superintendent, Green Bay.
 Lucien M. Lewis, Teacher, Warm Springs, 600.
 Olive M. Leffingwell, Asst. Matron, Carson, 520.
 M. Katherine Squires, Teacher, Alhuquerque, 600.
 Wallace C. Wilson, Ind. Teacher, Keshena, 600.
 George C. Coverston, Teacher, Stg. Rock, 60 mo.
 Althea M. Trotter, Housekeeper, Pine Ridge, 300.
 Florence L. Gordon, Asst., Matron, Riverside, 500.
 Nettie M. Lewis, Housekeeper, Warm Springs, 300.
 Mamie Dunkle, Asst., Matron, Colorado River, 600.
 Jos. R. Reynolds, Shoe and Harness, Chamherlain, 500.

EXCEPTED POSITIONS—APPOINTMENTS.

Ude-am-pah, San Juan, Assistant, 400.
 Lucy Hart, Cross Lake, Laundress, 420.
 Emma Dew, Colville, Housekeeper, 300.
 William Perry, Phoenix, Dairyman, 750.
 Ursula Padilla, Zuni, Asst. Matron, 400.
 Clara Everywind, Cross Lake, Cook, 420.
 Sophia Goslin, Kickapoo, Laundress, 360.
 Susan Warren, Cross Lake, Laundress, 420.
 Olga L. Smith, Rosehud, Housekeeper, 300.
 Carl Reid, Rainy Mt., Disciplinarian, 660.
 Hattie C. Griffith, Ft. Bidwell, Cook, 500.
 Arthur E. Winter, Tomah, Physician, 600.
 Laura D. Pedrick, Riverside, Laundress, 480.
 Charles E. Bonga, Pine Point, Gardener, 600.

52 THE INDIAN CRAFTSMAN—BY INDIANS

Maggie Nelson, Wittenberg, Asst. Cook, 360.
Frederick Koch, Carlisle, Disciplinarian, 800.
Grace Deane, Ft. Berthold, Housekeeper, 30 mo.
Sarah Standing, Ft. Belknap, Ass't Matron, 360.
Alfred M. Venne, Chilocco, Disciplinarian, 900.
Nellie Hoff, Standing Rock, Housekeeper, 30 mo.
Jessie Hesketh, Devils Lake, Housekeeper, 30 mo.
Agnes Kennedy, San Felipe, Housekeeper, 30 mo.
Ethel Bruguier, Cheyenne River, Housekeeper, 300.
James Irving, Vermillion Lake, Disciplinarian, 600.
George Taylor, Cheyenne River, Disciplinarian, 600.
Robert B. McArthur, White Earth, Disciplinarian, 660.
Myrtle W. Covey, Warm Springs, Financial Clerk, 600.
Wm. G. Vlandry, Jr., Pine Ridge, Asst Engineer, 540.
Florence M. Drummond, Lower Brule, Ass't Matron, 480.

EXCEPTED POSITIONS—SEPARATIONS.

Hattie McDaniel, Otoe, Laundress,
Julia Martin, Cross Lake, Cook, 420.
Susie Archie, Ft. Bidwell, Cook, 500.
Lucy Hart, Cross Lake, Laundress, 420.
Wilson Kirk, Osage, Nightwatch, 480.
Jennie Beaulieu, Bena, Laundress, 420.
Elvira Escalanti, Ft. Yuma, Cook, 600.
Sophia Goslin, Kickapoo, Laundress, 360.
Charles E. Quigg, Tomah, Physician, 600.
Alida Weeks, Rosebud, Housekeeper, 300.
Barbara Sitzes, Colville, Housekeeper, 300.
Grace Swinford, Colville, Housekeeper, 300.
Mary F. Gossett, Moqui, Housekeeper, 300.
Arthur Curtis, Rainy Mt., Disciplinarian, 420.
Lizzie E. Hill, Wittenberg, Asst. Cook, 360.
Domingo Chelon, Nambe, Housekeeper, 30 mo.
Laura Enochs, Rainy Mt., Asst. Seamstress, 360.
Peter LaFlamboise, Osage, Asst. Engineer, 600.
Clarence Sears, Pine Ridge, Asst. Engineer, 540.
Alta Camp, Standing Rock, Housekeeper, 30 mo.
Daniel Bennett, Mt. Pleasant, Asst. Farmer, 420.
Mary Gates, Standing Rock, Housekeeper, 30 mo.
Harriet Harrison, Devils Lake, Housekeeper, 30 mo.
Ethel Brugier, Cheyenne River, Housekeeper, 30 mo.
Esther M. Dagenett, Albuquerque, Asst. Matron, 600.
Elizabeth Knight, Ft. Berthold, Housekeeper, 30 mo.
Effie M. Coverston, Standing Rock, Housekeeper, 30 mo.
Katherine Red Tomahawk, Standing Rock, Housekeeper,
30 mo.

UNCLASSIFIED SERVICE—APPOINTMENTS.

P. A. Saile, Haskell, Laborer, 540.
James Burdett, Salem, Laborer, 600.
M. C. Karnes, Haskell, Laborer, 480.
William P. Ellis, Otoe, Laborer, 480.
David Turner, Phoenix, Laborer, 500.
O. A. Gibbs, Flandreau, Laborer, 500.
Knute Overberg, Sisseton, Laborer, 600.
Thomas Bogy, Blackfeet, Laborer, 360.
Charles A. Pierce, Phoenix, Laborer, 600.
Joseph Fly, Standing Rock, Laborer, 500.
Harry Moore, Standing Rock, Laborer, 500.
Ralph White, Standing Rock, Laborer, 500.

UNCLASSIFIED SERVICE—SEPARATIONS.

Ralph Kennedy, Otoe, Laborer, 480.

John Quajada, Phoenix, Laborer, 500.
William Perry, Phoenix, Laborer 500.
Roy E. Bassett, Phoenix, Laborer, 600.
Chas. Hanson, Flandreau, Laborer, 500.
Abel Melotte, Wahpeton, Laborer, 300.
Harrison Diaz, Albuquerque, Laborer, 600.
Joseph Fly, Standing Rock, Laborer, 500.
B. J. Cochrane, Standing Rock, Laborer, 500.

OFFICIAL CHANGES IN SCHOOL AND AGENCY EMPLOYEES—MARCH

APPOINTMENTS.

Clara M. Lea, Klamath, Cook, 500.
Fannie Root, Morris, Asst. Mat., 500.
Mary Tway, Pine Ridge, Baker, 500.
Nina E. Allison, Genoa, Teacher, 540.
Annie Griffiths, Puyallup, Laundress, 500.
James E. Cissne, Moqui, Blacksmith, 720.
Margaret I. Moran, Hayward, Baker, 400.
Emma Tooker, Cantonment, Teacher, 540.
Lydia A. Harris, Albuquerque, Teacher, 600.
Anna Mahoney, White Earth, Laundress, 520.
Edward Heibel, Pine Ridge, Stenographer, 720.
Clifford M. Ellis, Grand Junction, Farmer, 800.
Jos. R. Reynolds, Chamberlain, Shoemaker, 500.
Edgar A. Wray, Cheyenne Riv., Physician, 1000.
Amy G. Keltey, Sac & Fox, Day Teacher, 60 mo.
Richard D. Carmichael, Uintah, Ind. Teacher, 720.
Joseph R. Reynolds, Chamberlain, Shoemaker, 500.
Elvin W. Henninger, Truxton, Addl. Farmer, 60 mo.
Mabel Clare Burkdoll, Stg. Rock, Telephone Op., 450.
Chas. T. Kirkpatrick, Western Nav., Ind. Teacher, 720.
J. Alice Wilson, Lower Brule, Female Ind. Teacher, 600.

REINSTATEMENTS.

Francis J. Peel, Kaw, Matron, 500.
Mamie Crockett, Seneca, Cook, 540.
Nettie Sheridan, Ft. Hall, Cook, 540.
Francis L. Hamilton, Santa. Fe, Carp., 720.
Henry C. Lovelace, Western Navajo, B'smith, 800.
Carrol S. Middleton, Ft. Belknap, Physician, 1000.
Minnehaha Thunasaha, Cheyenne & Arapaho, Tchr., 660.

TRANSFERS.

Harwood Hall, Sherman, Supt., 2500, Supervisor, 2500.
H. S. Allen, Blackfeet, Clerk, 1100, Flathead, Clerk, 1100.
Katherine M. Hill, Agency, Fin. Clk., Tomah, Seam., 540.
Lizzie A. Kelly, Chilocco, Laund., 600, Leupp, Laund,
500.
Clara Rense, Genoa, Teacher, 540, to Pine Ridge, Teach-
er, 720.
Loren O. Johnson, Dagenett, Clerk, 900, to Uintah, Over-
seer, 1200.
Hugh Pitzer, Int'r, Special Indian Agent, 2000, to Osage,
Supt., 2000.
Thomas B. Wilson, Indian office, Clerk, 1600, to Keshena,
Supt., 1800.
George H. Blakeslee, Omaha, Clerk, 1000, to Blackfeet,
Clerk, 1100.
Burt Craft, Wild Rice River, Laund, 600, Lower Brule,
Farmer, 500.

Victor E. Sparklin, Philippine Service, to Pine Ridge, Teacher, 720.
 John J. Beale, Hoopa Valley, Blacksmith, 720, to War, Ft. Rosecrans.
 John Archuleta, Moqui, Shoe & Harness, 540, Alhuerque, Shoe & Harness, 600.
 Henry C. Smith, Osage Allotting Com., Stenog., 1200, to Osage, Stenog., 1000.
 John V. C. Jeffers, Fort Belknap, Physician, 1000, Blackfeet, Physician, 1000.
 J. E. Shields, Grand Junction, Discip., 720, to Cheyenne and Arapaho, Farmer, 780.
 Edward E. McKean, Tongue River, Addl. Farmer, 720, Tongue River, Teacher, 60.
 Caroline T. Wolfley, Com. and Lahor Census Clerk, 1200, to Chilocco, Asst. Clerk, 1000.

RESIGNATIONS.

Charles Ammon, Zuni, Tchr., 540.
 Richard Glory, Union, Clerk, 600.
 May F. Hudson, Pima, Tchr., 720.
 Meyer Feder, Rosebud, Fmr., 600.
 Thomas Mosler, Osage, Clerk, 480.
 Ona Dodson, W. Nav., Laund., 480.
 Julia M. Geltz, Morris, Matron, 600.
 Mahlon Moran, Salem, Eng'r., 1000.
 Geo. P. Lore, Rosebud, Teacher, 720.
 S. T. Conelly, Crow, Farmer, 60 mo.
 Mary J. Smith, Canton, Attend., 420.
 Mary T. Hill, Jicarilla, Seamst., 500.
 Alice S. Bowman, Nevada, Cook, 500.
 William F. Hurt, Union, Clerk, 1200.
 Laura Secondyne, Union, Stenog., 900.
 Frederjck Koch, Carlisle, Discip., 800.
 Joanna Hope, Red Lake, Seamst., 480.
 Heely M. Loomer, Osage, Clerk, 1200.
 Maggie M. Carroll, Carson, Cook, 600.
 Lura M. Omen, Wahpeton, Cook, 500.
 Grace A. Watkins, Pine R., Tchr., 720.
 Minerva Branch, Pine R., Baker, 500.
 Victor Murat Kelly, Union, Clerk, 900.
 John Johnson, San Juan, Logger, 55 mo.
 Elizabeth Ramsay, Tulalip, Cook, 600.
 Owen M. Thornton, Union, Clerk, 900.
 Clara Ellis Taylor, Carlisle, Tchr., 600.
 Horace W. Cox, Carson, Physician, 900.
 Jeremiah Lynch, Klamath, Carpenter, 720.
 John L. Freeman, Osage, Constable, 720.
 Maggie N. Reifel, Umatilla, Matron, 540.
 Carl Jim, Truxton, Add'l. Farmer, 60 mo.
 Thomas Gordon, Salem, Asst. Eng'r., 720.
 Abbie N. Claymore, Sprgs., Tchr., 60 mo.
 Arthur J. Watkins, Salem, Night W., 500.
 Elizabeth Smith, Warm Sprgs., Tchr., 660.
 Charles E. Taylor, Genoa, Dairyman, 600.
 Thomas W. Alford, Shawnee, Clerk, 1000.
 John Harty, Rosebud, Stock Detective, 1000.
 John G. Gassman, Uintah, Blacksmith, 720.
 Edward M. Stitt, Ft. Lewis Carpenter, 720.
 Pearl V. Henry, Ft. Bidwell, Teacher, 500.
 Byron L. Edgerton, Crow Creek, Fmr., 600.
 Hugh W. Taylor, Carlisle, Agr-Tchr., 1000.
 Lewis G. Phillips, Ft. Lapwai, Eng'r., 840.

Paul H. Putnam, Rosebud, Stockman, 60 mo.
 Wm. A. Maxwell, White Earth, Eng'r., 800.
 Eljzabeth Good, Carlisle, Asst. Matron, 600.
 William R. Carroll, Carson, Carpenter, 800.
 Edward O. Elsted, Blackfeet, Blacksmith, 720.
 Edith D. White, Cheyenne River, Tchr., 600.
 Estella P. Middleton, San Juan, Seamst., 540.
 Pearl M. Eddleman, Union, Asst. Clerk, 1200.
 Victor G. Reynolds, Osage, Asst. Clerk, 1000.
 Edward H. Davies, W. Nav., Ad. Fmr., 65 mo.
 Quincy A. Brumfield, Sprgs., Ind'l. Tchr., 600.
 M. Elizabeth Wieland, Sac & Fox, Tchr., 600.
 L. Bertha Bunn, White Earth, Asst. Mat., 540.
 Elora M. Sanderson, Sac & Fox, Asst. Mat., 480.
 Nora M. Holt, Hoopa Valley, Kindergartner, 660.
 Vonna Lee McLean, Hoopa Valley, Matron, 600.
 Harry Keyope, Western Navajo, Blacksmith, 800.
 Annie Bolinski, Crow, Cook and Laundress, 500.
 Aaron B. Somers, Sac and Fox, Add'l. Farmer, 60.
 Laura J. Fisk, Standing Rock, Tel. Operator, 450.
 Chalfant L. Swain, Cahuilla, Superintendent, 900.
 Geo. H. Wadsworth, Red Lake, Scaler Permit, 90.
 Margaret Walsh, Standing Rock, Asst. Clerk, 840.
 W. K. Smith, Tongue River, Add'l. Farmer, 60 mo.
 Glen R. Shell, Cheyenne and Arapaho, Farmer, 780.
 W. Elmore Pettis, Tongue River, N. Watch., 40 mo.
 John O. Arnold, Sac and Fox, Add'l. Farmer, 60 mo.
 Willard F. Ingraham, Pawnee, Add'l. Farmer, 60 mo.
 Martin Lennon, Tongue River, Sawyer and W'wrt., 70 mo.
 S. A. Combs, Winnebago, Blacksmith and Engineer, 900.

EXCEPTED POSITIONS—APPOINTMENTS.

Tseattle, San Carlos, Herder, 360.
 Hugh Leider, Crow, Janitor, 480.
 Mina Hamilton, Moqui, Cook, 600.
 Joe Shorty, Blackfeet, Butcher, 480.
 W. P. Long, Santa Fe, Blksm., 720.
 W. W. Watkins, Pima, Phys'n., 600.
 Julia Jones, Chilocco, Laundress, 600.
 Nellie LaGarda, Bena, Laundress, 420.
 Peter Oscar, Blackfeet, Asst. Mech., 360.
 Rey Shije, Santa Fe, Housekeeper, 30 mo.
 Marvin B. Prentiss, Osage, Phy'sn., 600.
 Mary F. Gossett, Moqui, Housekeeper, 300.
 Mable Head, Phoenix, Housekeeper, 30 mo.
 Maggie Fairhanks, Wahpeton, Cook, 500.
 Jerry Burnol, Warm Springs, Engineer, 720.
 Elmo Sanna, Moqui, Shoe and Harness, 540.
 Maggie Nelson, Wittenberg, Assistant, 360.
 Julia Montileau, Pine Ridge, Laundress, 500.
 Pablo Duran, Santa Fe, Nightwatchman, 480.
 Martina Claymore, Bismarck, Laundress, 400.
 A. R. Patterson, Isleta, Asst. Teacher, 55 mo.
 Floripa Martinez, Santa Fe, Housekeeper, 30.
 Emma Heyer, Stg. Rock, Housekeeper, 30 mo.
 James Staples, White Earth, Nightwatch, 500.
 Joseph Roberts, Leech Lake, Blacksmith, 600.
 Jennie Baxter, Pine Ridge, Housekeeper, 300.
 Lupe Estevan, McCarty's, Housekeeper, 30 mo.
 William Berger, Pine Ridge, Watchman, 600.
 Carrie Ekesmantile, Ft. Apache, Hkpr., 30 mo.
 Elsie A. Hammitt, Stg. Rock, Housekeeper, 30.
 John Redsleeves, Tongue River, N. Watch, 40.

Angelique Hillery, Colville, Housekeeper, 300.
 Mabel Blue Earth, Stg. Rock, Housekeeper, 30.
 Walter Nasele, San Carlos, Harnessmaker, 400.
 Alpha Spence, Kickapoo, Financial Clerk, 900.
 Peter Shields Jr., Grand Junction, Discip., 720.
 Ada M. James, Albuquerque, Asst. Matron, 600.
 Lena Archiquette, Wittenberg, Asst. Cook, 360.
 Mary B. Larsen, Warm Springs, Housekeeper, 300.
 Josephine White, Crow, Cook and Laundress, 500.
 Phillippena Knap, Ft. Peck, Housekeeper, 30 mo.
 Richard A. Morse, Shoshone, Supt. Live Stock, 840.
 Walter Battice, Sac and Fox, Addl. Farmer, 60 mo.
 John M. Williams, Mt. Pleasant, Asst. Farmer, 420.
 Martha Littlechief, Crow, Cook and Laundress, 500.
 John Whitewing, Cheyenne River, Blacksmith, 360.
 Evaline D. Greene, Sac and Fox, Financial Clerk, 600.
 John Shoemaker, Hoopa Valley, Shoe and Harness, 500.
 Amelia Bruquier, Cheyenne River, Housekeeper, 30 mo.
 Harriet Yellowearings, Standing Rock, Housekeeper, 30.
 Leo Bellecourt, White Earth, Laborer and Act. Int., 480.

EXCEPTED POSITIONS—SEPARATIONS.

Carl Leider, Crow, Herder, 900.
 Getobe, San Carlos, Herder, 360.
 Joe Brown, Blackfeet, Butcher, 480.
 John Mail, Ft. Peck, Engineer, 400.
 H. A. Hughes, Pima, Physician, 600.
 Lucinda Moore, Klamath, Cook, 500.
 Isiah Reed, Oneida, Nightwatch, 360.
 Carl Drake, South Ute, Teamster, 360.
 G. S. Driver, Ft. Lewis, Physician, 600.
 Daniel Frazier, Santee, Teamster, 480.
 Louis Blue, White Earth, Laborer, 480.
 Enemy Boy, Ft. Belknap, Butcher, 400.
 Henry Taylor, Leech Lake, Blksm., 600.
 Alice Skenadore, Bena, Seamstress, 420.
 Frank Godfrey, Carlisle, Asst. Cook, 360.
 Lillie Oskosh, Wahpeton, Laundress, 480.
 George Choate, Blackfeet, Line Rider, 40.
 Hattie C. Griffith, Ft. Bidwell, Cook, 500.
 Charles M. Compton, Kaw, Physician, 600.
 George Wyakes, Tulalip, Addl. Farmer, 50.
 Dora Dorchester, Phoenix, Housekeeper, 30.
 Frank Sears, Ft. Berthold, Addl. Farmer, 50.
 Jennie T. Love, Rosebud, Housekeeper, 300.
 James Broken Legs, Rosebud, Teamster, 360.
 David D. LaBreche, Blackfeet, Overseer, 800.
 Maggie Nelson, Wittenberg, Asst. Cook, 360.
 Hazel Brewar, Pine Ridge, Housekeeper, 300.
 Ernest Oskosh, Wahpeton, Disciplinary, 600.

James R. Smith, Warm Springs, Engineer, 720.
 Josephine Charles, Wahpeton, Seamstress, 480.
 John Long Knife, Ft. Belknap, Teamster, 480.
 Bessie A. Demaree, Ft. Peck, Housekeeper, 30.
 Katherine R. Clark, Santa Fe, Housekeeper, 30.
 Frank Menz, Pine Ridge, Shoe & Harness, 600.
 Frank C. Goings, Pine Ridge, Watchman, 600.
 Robert McAdoo, San Carlos, Harnessmaker, 400.
 Elizabeth Powell, Ft. Lewis, Asst. Matron, 500.
 Benjamin Drake, Cheyenne River, Blksm., 360.
 Josephine White, Crow, Cook & Laundress, 500.
 Louis C. Hamlin, White Earth, Nightwatch, 500.
 Sam Oitema, Hoopa Valley, Shoe & Harness, 500.
 Emma Wayman, Standing Rock, Housekeeper, 30.
 George H. Richards, Chamberlain, Physician, 400.
 Absalom Skenadore, Oneida, Asst. Laundress, 360.
 Lettie G. Shields, Grand Junction, Asst. Matron, 540.
 Harriet Yellowearings, Standing Rock, Housekeeper 30.

UNCLASSIFIED SERVICE—APPOINTMENTS.

George Penney, Chicago, 60 mo.
 Daniel Frazer, Santee, Laborer, 600.
 Ben Mosil, San Carlos, Laborer, 420.
 Frank Hamilton, Seger, Laborer, 360.
 Geo. W. Strong, Pierre, Laborer, 500.
 Thomas King, Flandreau, Laborer, 60.
 John R. Kernahan, Otoe, Laborer, 600.
 Alex Herring, Umatilla, Laborer, 480.
 Louis Blue, White Earth, Laborer, 540.
 John P. Bonga, Leech Lake, Laborer, 420.
 Fred Singelman, Chicago, Laborer, 60 mo.
 Peter Long Horse, Ft. Belknap, Laborer, 400.
 Bryon McCombs, Ft. Bidwell, Laborer, 600.

UNCLASSIFIED SERVICE—SEPARATIONS.

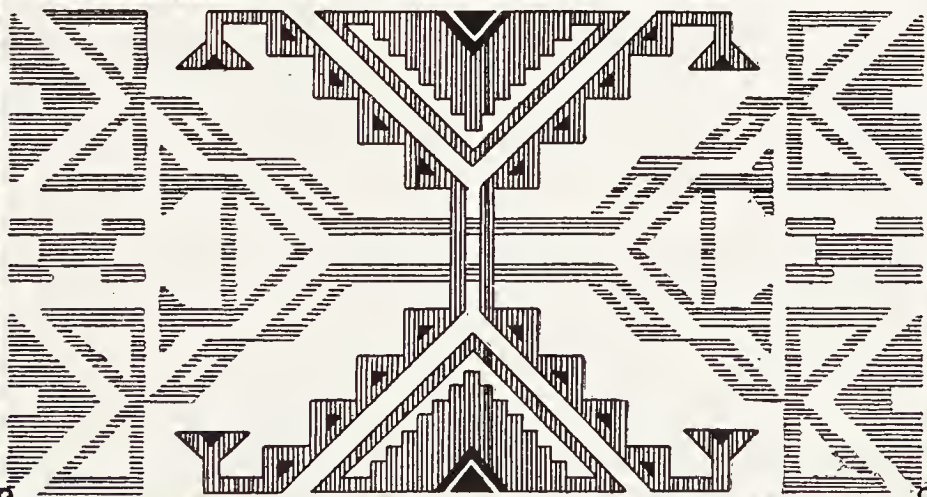
Nacingo, S. Carlos, Laborer, 420.
 John Otterby, Seger, Laborer, 360.
 Clyde Weston, Otoe, Laborer 600.
 David Stewart, Crow, Janitor, 480.
 Elmer Crow, Umatilla, Laborer, 480.
 Silas F. Keith, Canton, Laborer, 480.
 Jonas Johnson, Colville, Laborer, 660.
 Olaf Aspesletten, Pierre, Laborer, 500.
 John R. Colhoff, Pine R., Laborer, 460.
 Henry Lodge, Ft. Belknap, Laborer, 400.
 James Brown, Ft. Belknap, Laborer, 400.
 Louis Kafader, Ft. Bidwell, Laborer, 600.
 Samuel B. Dunbar, Blackfeet, Laborer, 480.
 Olaf Peterson, Standing Rock, Laborer, 40 mo.
 Otto W. Dummert, White Earth, Laborer, 540.
 John W. Murray, Sac and Fox Ia., Laborer, 600.





HE INDIAN is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. Let us not make the mistake, in the process of absorbing them, of washing out of them whatever is distinctively Indian. Our aboriginal brother brings, as his contribution to the common store of character, a great deal which is admirable, and which needs only to be developed along the right line. Our proper work with him is *Improvement, not Transformation*

LEUPP



Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service, leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Number of Students now in attendance.....	1023
Total Number of Returned Students.....	4498
Total Number of Graduates	538
Total Number of Students who did not graduate.....	3960

RESULTS. These students are leaders and teachers among their people; 148 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.



HANDICRAFT OF THE AMERICAN INDIAN



PEOPLE who are interested in the Indian usually have a liking for his Arts and Crafts—desire something which has been made by these people. ¶ There are a great many places to get what you may wish in this line, but the place to buy, if you wish Genuine Indian Handicraft, is where You Absolutely Know you are going to get what you bargain for. ¶ We have a fine line of Pueblo Pottery, Baskets, Bead Work, Navaho Art Squares, Looms, and other things made by Indian Men and Women, which we handle more to help the Old Indians than for any other reason. ¶ Our prices are within the bounds of reason, and we are always willing to guarantee anything we sell. ¶ Communicate with us if we may serve you in any further way



INDIAN CRAFTS DEPT
of the **CARLISLE INDIAN SCHOOL, PA**

The NEW CARLISLE RUGS



CARLISLE is famous in more than one way; we hope to make her famous as the home of the finest Indian Rug ever offered to the public. It is something new; nothing like them for sale any other place. They are woven here at the school by students. They are not like a Navaho and are as well made and as durable as an Oriental, which they somewhat resemble. Colors and combinations are varied; absolutely fast colors. They must be examined to be appreciated. Price varies according to the size and weave; will cost you a little more than a fine Navaho. ¶ We also make a cheaper Rug, one suitable for the Bath Room, a washable, reversable Rag Rug; colors, blue and white. Nice sizes, at prices from Three Dollars to Six ¶ If you are interested Write Us Your Wishes

The NATIVE INDIAN ART
DEPT., *Carlisle Indian School*

Date Due

JUL 10 1972		
MAR 27 1974		
MAR 12 1982		
SEP 25 1996		
SEP 7 1996		
OCT 11 2001		
OCT 02 2001		





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The Red man

DATE	ISSUED TO
JUL 10 1972	183313 <i>Margaret Snodden</i>

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